



# BHAGAVAD GITA

## *Chapter 9*

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# SUMMARY

## Chapter 9

### 6 Topics

(1)

- Introduction to the knowledge, its glory and necessary qualification.
- Verse 1 – 3

(2)

- Nature of God
- Verse 4 – 10
- Very important

(3)

- Cause of Bondage.
- Verse 11

(4)

- Atheists, Theists, types of Upasana.
- Verses 12 - 19

(5)

- Sakama and Nishkama Bhaktas.
- Verse 20 – 29.

(6)

- Glory of Bhakti
- Verse 30 - 34



# VERSE 1 TO 34

## Topic :

- Introduction to Jnanam its Glory and necessary Qualifications – Verse 1 – 3.

## Verse 1 :

श्रीभगवानुवाच ।  
इदं तु ते गुह्यतमं  
प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं  
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥

śrībhagavān uvāca  
idaṃ tu tē guhyatamaṃ  
pravakṣyāmyanasūyavē |  
jñānaṃ vijñānasahitaṃ  
yajjñātvā mōkṣyasē'subhāt || 9-1 ||

The Blessed Lord said : To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or Realisation); which having known, you shall be free from the sorrows of life. [Chapter 9 – Verse 1]

### a) Sribhagawan Uvacha :

- The Lord said.

### b) Tu :

- However.

### c) Te Anasuyave :

- To you who are non-critical.



**d) Pravakshyami :**

- I shall impart.

**e) Idam Jnanam :**

- This Jnanam.

**f) Vijnana Sahitam :**

- Alongwith Vijnana.

**g) Guhyatamam :**

- Which is the greatest secret.

**h) Jnatva Yat :**

- And gaining which Jnanam.

**i) Moshyase Asubhat :**

- You will be free from Samsara.

**Bhagavan :**

- I shall tell the secret of all secrets, non-duality of Pure Consciousness.
- **Secret because its non-dual Nature not known, because immature people are caught up in Duality.**
- Mature understand this knowledge.

**Anasuya :**

- Don't find fault with Bhagavan's words.

- Krishna compliments Arjuna's patience and non-fault finding attitude.
- Will teach how to get Moksha here and now.
- Vishaya (subject) Prayojanam (benefit) Adhikaritam (eligibility).
- Have Sraddha in the teaching, have faith I can understand.
- Knowing that Knowledge, you become free from Samsara, Ashubam.
- We are suffering due to attachment towards worldly things, beings, caught up in cycle of births and deaths.
- Will teach you Jivatva liberating Knowledge.

## Verse 2 :

राजविद्या राजगुह्यं  
पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं  
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyam  
pavitram idam uttamam |  
pratyakṣāvagamaṁ dharmyam  
susukhaṁ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

### a) Idam Rajavidya, Rajaguhyam, Uttamam, Pavitram :

- This is the greatest Knowledge, the greatest secret, the most sacred.

### b) Pratyaksa Avagamam :

- Directly attainable.

### c) Dharmyam :

- Unopposed to Dharma.

### d) Susukham Kartum :

- Very easy to pursue.

### e) Avyayam :

- And imperishable.
- Atma Jnanam is great, its King of all learning, needs to be protected, to be studied with devotion and faith, can be taught to only eligible aspirants.

- Pavithram - Removes guilt completely, changes pattern of thinking.
- Because of attachment in their Mind, they regret their mistakes.
- Raja Vidya removes guilt, pride (I have achieved so much!), wipes away all Vasanas completely.
- Purifies all accumulated Punya Papas.

## **Features of Jnanam :**

### **I) Uttamam :**

- Greatest Knowledge.

### **II) Pavithram :**

- Greatest Purifier.

### **III) Pratyaksha Avagamam :**

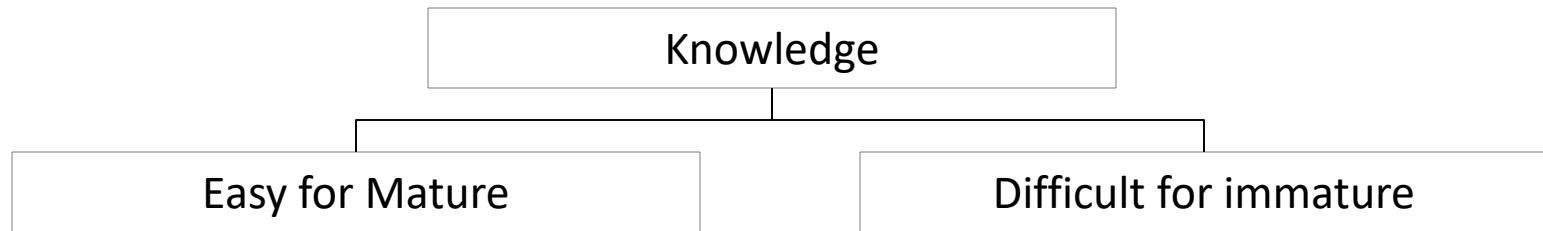
- Well understood while studying itself.
- Svarga, God, difficult to understand.
- Our own existence, easy to understand.
- Self consciousness, never a matter of doubt.
- No need to verify Self existence, self evident.
- Only confused about who I am.
- Scriptures bring clarity, Reality of our own Self, clarity comprehended here.

#### **IV) Dharmyam :**

- Does not contradict with Dharma Shastra.
- Knowledge not abused for doing Adharma.

#### **V) Susukham :**

- Simple, if we have Maturity.
- Our Mind full of dirt, thinking of Worldly thoughts only, Garbage bin.
- Think clearly with proper mind set.



#### **VI) Kartum Susukham :**

- Easy to understand.

#### **VII) Avyayam :**

- Gives everlasting eternal benefit.
- Doing Puja, Karma, charity, pilgrimage depend on action performed.
- Yatha Karma, Thatha Phalam.
- Reap what you sow.
- No Growth or decline as a result of this Knowledge.

### Verse 3 :

अश्रद्धधानाः पुरुषाः  
धर्मस्यास्य परन्तप ।  
अप्राप्य मां निवर्तन्ते  
मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

aśraddadhānāḥ puruṣāḥ  
dharmasyāśya parāntapa ।  
aprāpya mām nivartantē  
mṛtyusaṃsāravartmani || 9-3 ||

Persons without faith in this dharma (the divine Self), O Parantapa, without attaining Me return to the path of rebirth, fraught with death. [Chapter 9 – Verse 3]

#### a) Parantapa :

- Oh Arjuna! Scorcher of enemies.

#### b) Purusah :

- Those people.

#### c) Asraddadhana :

- Who have no faith.

#### d) Asya Dharmasya :

- In this teaching called Raja Vidya.

#### e) Nivartante :

- Continue certainly.

**f) Mrtyusamsaravartmani :**

- In the course of Samsara fraught with birth and death cycle.

**g) Aprapya Mam :**

- Without attaining Me, who am embodiment of peace and Ananda, stay put.
- Atma Vidya and Brahma Vidya in this chapter called Raja Vidya.
- Gives Knowledge for Moksha.
- **In Negative language :**
  - Those who do not have confidence, faith in this teaching will have rebirth.
- Without faith you will not get benefit and understand source of permanent peace and happiness.
- Joys and sorrows come and go.
- Approach it with intellect then you will not be affected.

## Topic 2 :

- Ishvara Svarupa – Verses 4 – 10
- similar to Chapter 7 – Para Prakrti.

## Verse 4 :

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā ।  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

### a) Sarvam Idam Jagat Tatam Maya :

- All this Universe is pervaded by Me, Existence, Consciousness, Bliss.

### Subtle :

- Gold pervades Chain.
- Thread pervades Fabric.
- Water pervades Wave / ocean.
- Space pervades everything.
- Bhagawan pervades All Worlds.



## **b) Avyaktamurtina :**

- Whose form is Unmanifest.
- **Atma not perceivable by sense organs, it is not a sense object.**
- Ishvaras form not Manifest, not perceivable by eyes, ears, nose, tongue, skin.
- Not understandable by Mind and Intellect by thoughts.
- **Peace and happiness directly experienced by Mind not perceived by sense organs or inferred.**
- Similarly principle of Ishvara pervades the World, noticed when observed closely.

## **c) Sarva Butani Mastani :**

- All beings are in Me.
- All bodies, Minds, depend on Me, Mastani, reside in Me.
- All inert bodies depend on Me for Consciousness, Awareness, reside in Me.

## **d) Cha :**

- But, still.

## **e) Aham Avasthitah Na Tesu :**

- I am not in them.

## **Subtle point :**

- Everything interspersed in Me, but I don't depend on them.
- Name, form, function depend on Pure Existence.

- Pure Existence does not depend on Name and form.
- Jewels depend on Gold, cannot exist independent of Gold.
- **Everchanging World superimposed on Pure Consciousness, Existence, Happiness.**
- **There is no variation in one non-dual Consciousness.**
- **Duality not in Pure Consciousness, they are illusory, superficial, appearances of Maya.**
- Contemplate on this Sloka repeatedly.
- With Grace of Lord, our intellect can comprehend this.
- This is Paramartika Tatvam of Ishvara, Principle of Absolute Independent Reality.
- This does not talk about Ishvara as idol in temple with form.
- It is deep formless concept of Bhagawan.

### **Thiruvalluvar :**

- Whatever is nature of object, perceiving it as ultimate reality is Knowledge.
- Contemplate.
- World pervaded by formless Me.
- All that one experiences is pervaded by Pure Consciousness.
- **Pure Consciousness is independent and does not depend on what is experienced.**

Science	Scriptures
<ul style="list-style-type: none"> <li>- Pure consciousness originates from objects of experience.</li> <li>- Consciousness comes from matter.</li> <li>- Deals with 5 elements.</li> <li>- World is Independent of consciousness.</li> </ul>	<ul style="list-style-type: none"> <li>- Deal with Atma, essence of all objects.</li> <li>- Self appears to be external.</li> <li>- Consciousness does not originate from objects.</li> <li>- Objects depend on consciousness.</li> <li>- Tattva Jnanam, knowledge of ultimate truth.</li> </ul>

## Verse 5 :

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

### a) Cha :

- In fact.

### b) Bhutani :

- The beings.

### c) Na Matsthani :

- Are not in Me.
- Objects of experience are really non-existent, in Reality.
- They are seeming Reality, superficial.

Chain	Gold
<ul style="list-style-type: none"> <li>- Dependent on Gold</li> <li>- Wave dependent on water.</li> <li>- Names and forms do not exist.</li> <li>- They are seeming apparent forms of Maya.</li> <li>- Wave is another name of water.</li> <li>- World another name for pure formless existence, consciousness, Ananda.</li> </ul>	<ul style="list-style-type: none"> <li>- Exists independently without Chain form.</li> <li>- Gold is material cause of chain.</li> <li>- Water not dependent on wave.</li> </ul>

**d) Pashya Me Aisvaram Yogam :**

- See my divine Yoga.
- Arjuna, see my Maya, Yogic power, non-dual projects as many forms.

**Manikavachar :**

- Bhagawan is 5 elements, Body, Ego, differences as you and Me.

**e) Mama Atma Butavanah :**

- I Atma Myself am the Creator of the beings, substance of all that originates.

**f) Cha Bhutabhrt :**

- And I am the sustainer of the beings.

### g) Na Bhutastha :

- But I am not in the beings. I exist independently as Atma.

Jnanam	Vijnanam
<ul style="list-style-type: none"><li>- Bhagawan exists.</li></ul>	<ul style="list-style-type: none"><li>- I – Jiva am not different than Bhagawan (Nondual).</li><li>- Jivatma = Paramatma = Atma.</li><li>- Paramatma appears as Jivatma.</li><li>- Not reality to be experienced.</li><li>- It is absolute reality to understand.</li></ul>

### 4<sup>th</sup> and 5<sup>th</sup> Verse :

- All names and forms are pervaded by one formless existence, Consciousness, all dependent on Me like chain dependent on Gold.
- I am independent of Names and forms.

Names and forms	I – Consciousness
<ul style="list-style-type: none"><li>- Unreal</li><li>- Like dreamer, waker, sleeper.</li></ul>	<ul style="list-style-type: none"><li>- Real</li><li>- Turiyam</li><li>- Pure Consciousness is source of world, body, mind, Ahamkara.</li></ul>

### Buta Bhrt Cha Bhutastaha :

- I am Pure Consciousness which pervades Gross and subtle Worlds – How?

## Verse 6 :

यथाकाशस्थितो नित्यं  
वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि  
मत्स्थानीत्युपधारय ॥ ९-६ ॥

yathākāśasthitō nityaṃ  
vāyuḥ sarvatragō mahān |  
tathā sarvāṇi bhūtāni  
matsthānītyupādhāraya || 9-6 ||

As the mighty wind moving everywhere rests always in space (the akasa), even so, know you, all beings rest in Me. [Chapter 9 – Verse 6]

### a) Yatha :

- Just As.

### b) Mahan Sarvatragah Vayuh Nityam Akasa Sthitah :

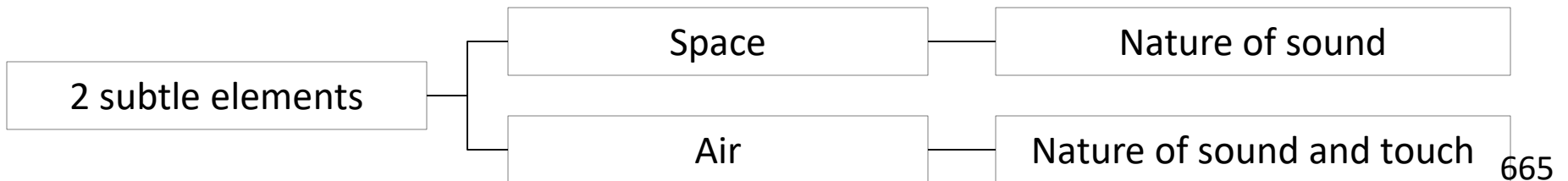
- The Great all-pervading Wind is ever present in Space and can travel anywhere in it.

### c) Tatha :

- In the same manner.

### d) Sarvani Bhutani Masthani :

- All beings are in Me, depend on Me.



- Space is with the Wind.
- Similarly Jivas with Gross body and subtle Mind – inert objects are in me, Consciousness, Chaitanyam.

**e) Iti Upadharaya :**

- May you thus Understand.
- **All objects of experience function depend upon Pure Consciousness.**
- **All our experiences will have no existence without Pure Consciousness.**
- See Truth of Pure Consciousness, dependence on which, objects of experience function.
- Non-dual principle appears as dual because of power of Maya.
- This is Jnanam and Vijnanam of Ishvara Svarupa.



**Verse 7 :**

सर्वभूतानि कौन्तेय  
प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि  
कल्पादौ विसृजाम्यहम् ॥ ९-७ ॥

sarvabhūtāni kauntēya  
prakṛtiṃ yānti māmikām ।  
kalpakṣayē punastāni  
kalpādaṁ visṛjāmyaham || 9-7 ||

All beings, O Kaunteya (O son of Kinti), go into My prakṛti (nature) at the end of a kalpa; I send them forth again at the beginning of (the next) kalpa. [Chapter 9 – Verse 7]

**a) Eh Kaunteya :**

- Kunti Putra, Arjuna!

**b) Kalpakshaye :**

- At the end of each cycle.

**c) Sarvabutani Yanti Mamikam Prakrtim :**

- All beings resolve into my Prakṛti.
- All that exists in Creation, living sentient and inert, non living resolve in Maya Shakti, which is dependent on Me.
- When the World resolves during Kalpakshaye Kala.
- At the end of Kalpa.

For Jiva	For Ishvara
- Everything resolves in sleep by Nidra Shakti.	- Everything resolves in Pralaya Kala by Maya Shakti.

**d) Punah Kalpadau Aham Visrjami Tani :**

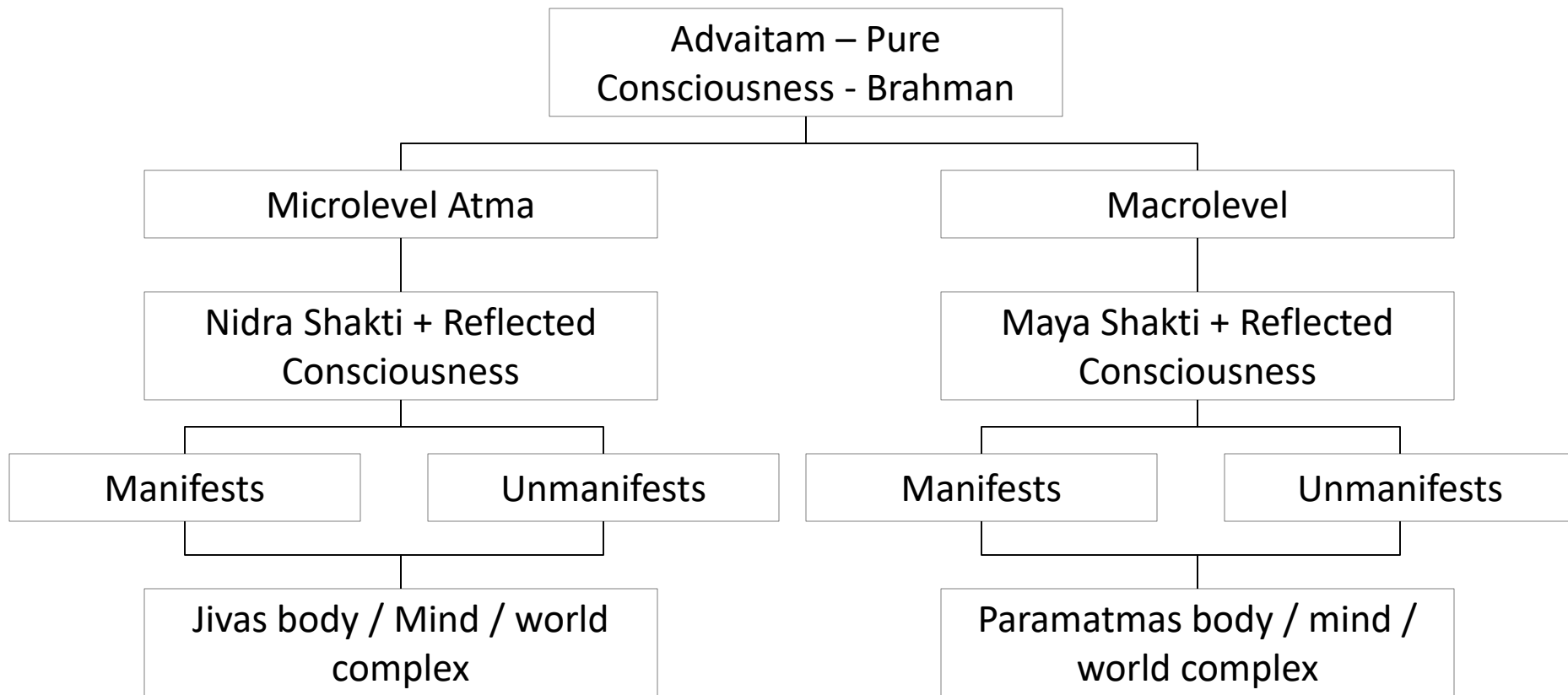
- Again at the beginning of the next cycle, I create them.
- Without Me, Existence, Consciousness, Nature can't create anything.

**Micro level :**

- Our Association with World goes off in sleep and comes back when we wake up by Nidra Shakti.
- Manifestation and Unmanifestation process.

**Macro level :**

- Resolves and manifests by Maya Shakti.
- **Depending on Pure Consciousness Maya Shakti resolves everything within it.**
- **Pure Consciousness not direct cause for Creation.**



- Maya Shakti borrows Reflected Consciousness from Original Consciousness and though it is inert, it manifests with power of Creation.
- Original Consciousness + Maya – Cause of Creation and Resolution.
- Cannot unite or separate Pure Consciousness and Maya Shakti.

Pure Consciousness	Reflected Consciousness + Maya Shakti
<ul style="list-style-type: none"> <li>- Vivarta Karanam</li> <li>- Changeless cause</li> </ul>	<ul style="list-style-type: none"> <li>- Changing material cause</li> </ul>

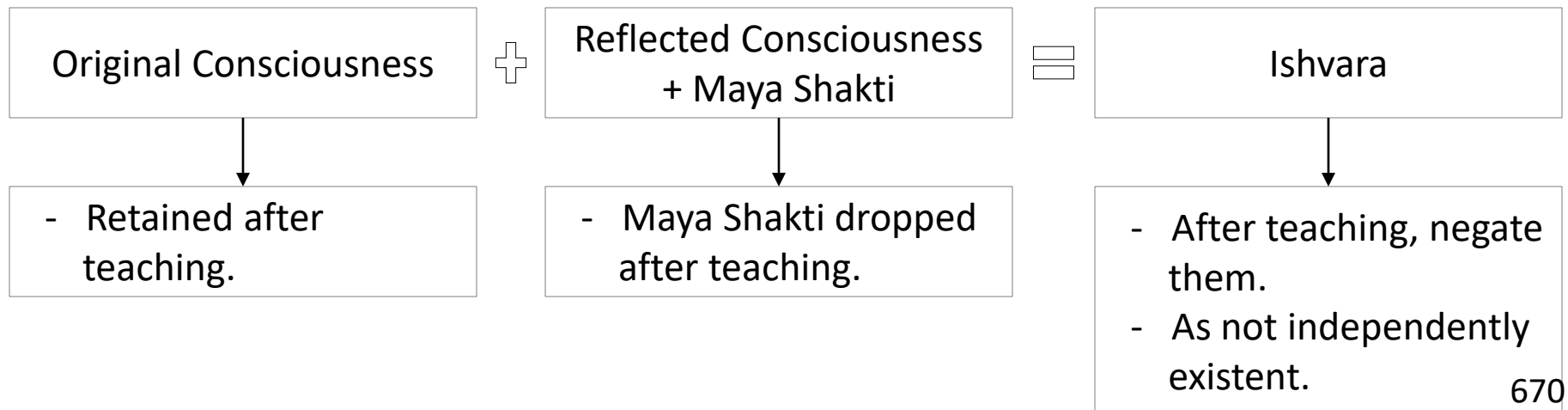
## Example :

- Snake superimposed on Rope.
- There is no snake.

Rope	Maya Shakti
- Vivarta Upadana Karanam for projection of Snake.	- Parinami Karanam for creation.

Pure Consciousness	Reflected Consciousness
- Vivarta Upadana Karanam of creation.	- Reflected Consciousness in Maya Shakti is called Intelligent cause.

- 3 put together = Ishvara.
- Original Consciousness + Reflected Consciousness + Maya Shakti = Ishvara.



- Without Reflected Consciousness, Maya can't create.
- Without Maya Shakti, Reflected Consciousness can't create.
- Without Maya Shakti, there is no Reflected Consciousness.
- Pure Consciousness can't create.
- This is Jnanam + Vijnanam.

### **Key Lessons :**

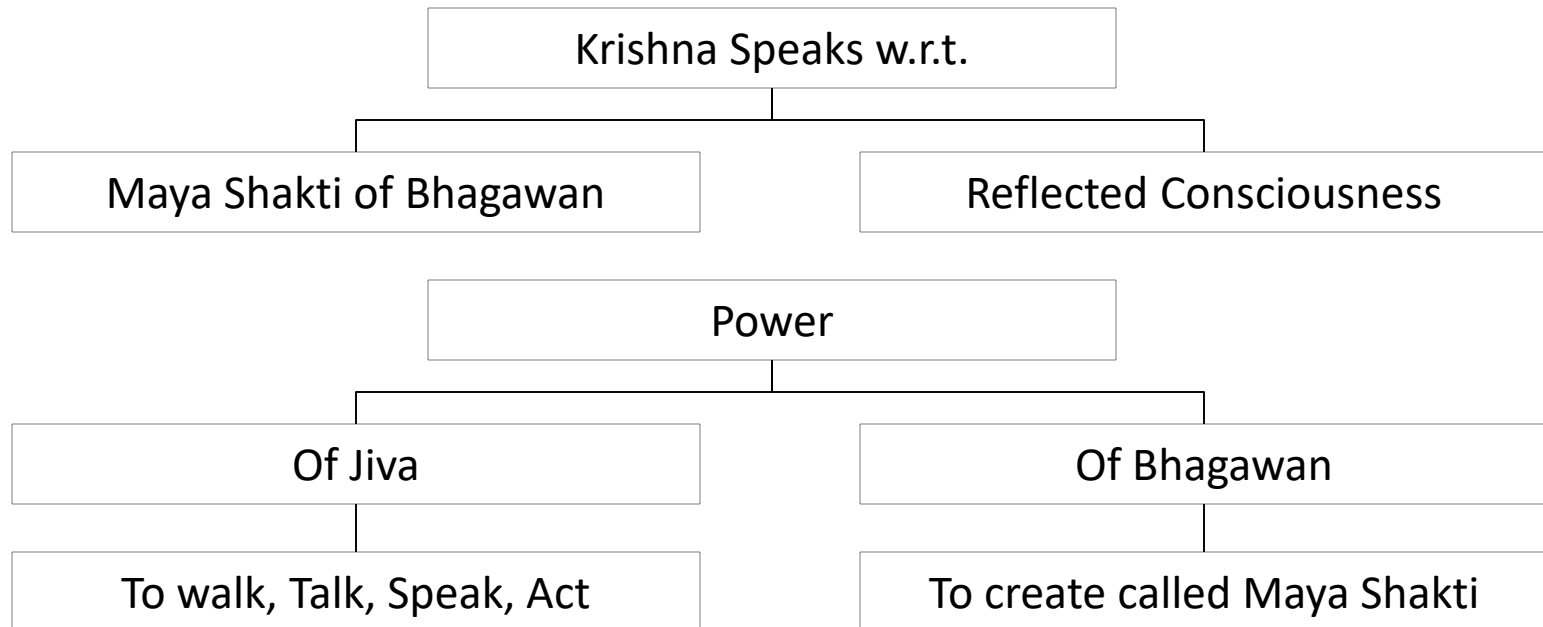
- 1) Maya is cause of Creation, that what we see and experience.
- 2) Reflected Consciousness causes Maya to function, depends on Pure Consciousness to exist.
- 3) Pure Consciousness + Reflected Consciousness + Maya Shakti cause Creation to manifest and unmanifest.
  - This is Vijnana Sahita Jnanam, Raja Vidya Raja Guhya Jnanam.
  - Pure, Superior, Uttama Pavithram, best purifier.
  - Verse 8, 9, 10, Explain this principle.

## Verse 8 : Deep Verse

प्रकृतिं स्वामवष्टभ्य  
विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नम  
अवशं प्रकृतेर्वशात् ॥ ९-८ ॥

prakṛtiṃ svāmavaṣṭabhya  
visṛjāmi punaḥ punaḥ ।  
bhūtagrāmamimaṃ kṛtsnam  
avaśaṃ prakṛtērvāśāt ॥ 9-8 ॥

Animating My Prakrti, I, again and again send forth all this helpless multitude of beings by the force of nature (Prakrti). [Chapter 9 – Verse 8]



अजोऽपि सन्नव्ययात्मा  
भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय  
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā  
bhūtānām īśvarō'pi san |  
prakṛtiṃ svāmadhiṣṭhāya  
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- I control Maya Shakti that depends on Me.
- I create bodies for Jivas and inert things.

**a) Avastabhya Svam Prakrtim Vsrjami :**

- Resorting to my Prakrti I create.

**b) Punaha Punaha :**

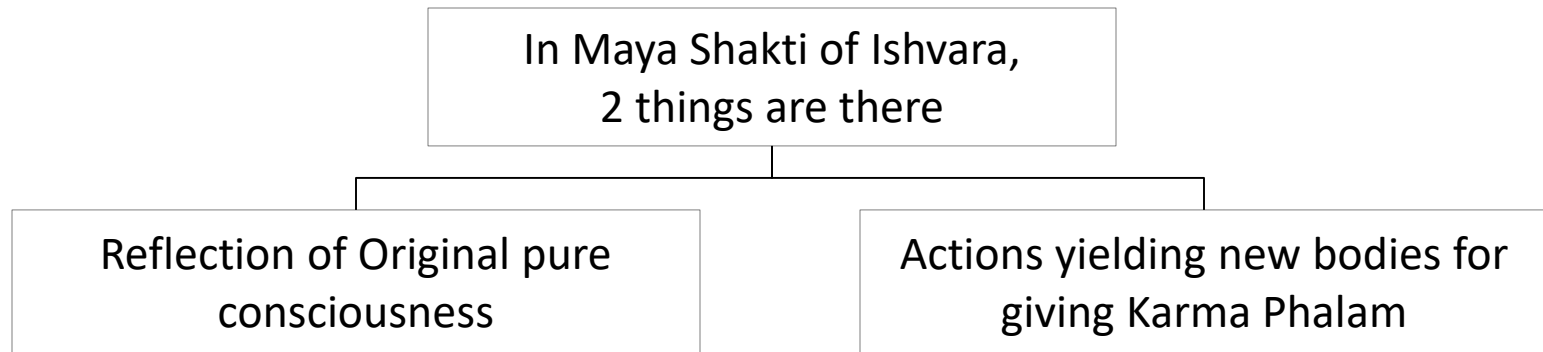
- I repeatedly create all individuals who have succumbed to individuality, desire, jealousy.

**c) Imam Krsnam Buta Gramam :**

- This entire multitudes of beings.
- For Jivas endowed with subtle bodies, Bhagawan gives them repeatedly gross bodies.

#### d) Avasam Vashat Prakrte :

- Which is helpless, being under the control of Prakrte, Nature is according to one's own Karma.
- Those who have won over deep attachments, there is no rebirth.
- Karmas performed at one time have effect some time later in the future. This is the order of the Universe.
- Physical bodies are given according to God and bad actions that one has done in previous births determine type of body and surroundings.
- Reflection of Pure Consciousness in Maya Shakti serves as Intelligent cause.
- Actions in Maya Shakti gives bodies to Jivas according to past actions.





## Verse 9 :

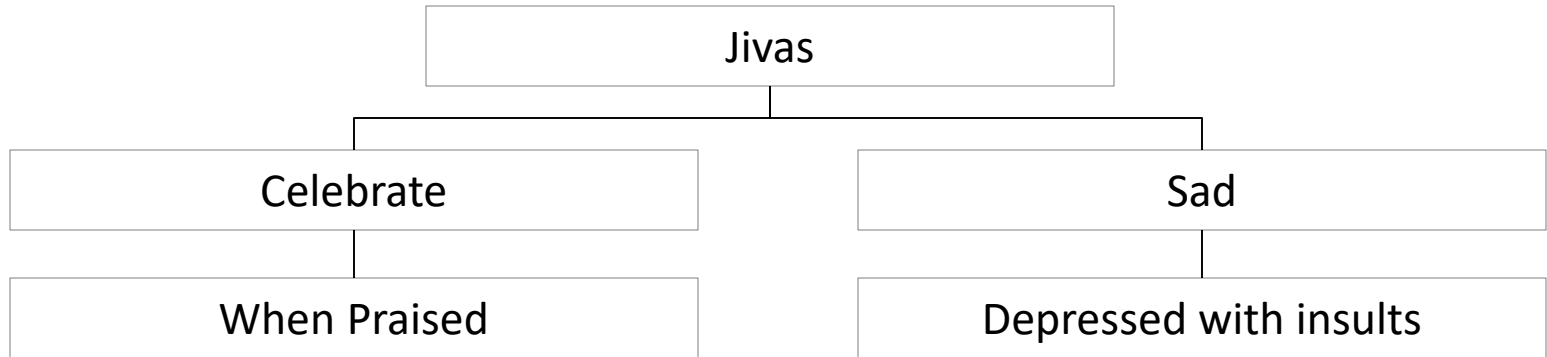
न च मां तानि कर्माणि  
निबध्नन्ति धनञ्जय ।  
उदासीनवदासीनम्  
असक्तं तेषु कर्मसु ॥ ९-९ ॥

na ca māṃ tāni karmāṇi  
nibadhnanti dhanañjaya ।  
udāsīnavadāsīnam  
asaktaṃ tēṣu karmasu ॥ 9-9 ॥

Sitting like one indifferent and unattached to these acts, O Dhananjaya, these acts do not bind Me.  
[Chapter 9 – Verse 9]

### Asanga Svarupa of Lord :

- Creation does not affect the Lord.
- In our Life we get attached to our Creations.



### a) Dhananjaya :

- Oh Arjuna, one who has raised funds for good deeds.

**b) Thani Karmani Na Nibhadnanti Mam :**

- However, those actions do not bind Me.
- Srishti and Layam, endorsing Jivas with physical bodies or resolving them, association with Maya Shakti, does not bind Me.
- Ishvara is untouched, does not give Punya Papam to Ishvara but to the Jivas only.
- Maya Shakti performs actions in the presence of Ishvara, is elaborated in Verse 10.

**c) Asaktam Teshu Karmasu Asinam Udasinavatu :**

- I am uninvolved in those actions and remain like an indifferent person.
- I responsibly carry out functions of Creation and Resolution of Physical bodies.
- I am impartial, non-aligned, have no desire or hate for Creation or Resolution of Universe.
- I perform without Attachment.
- Creation, protection, destruction does not affect Me at all.
- Brings Me no fame or shame.
- Give up desire and hatred and align with Bhagawan if you don't want sorrow in Life.

## Verse 10 :

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram |  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

### a) Maya Adhyaksena Prakrti Suyate Sacharacharam :

- Because of Me, the presiding principle, Prakrti creates the Universe of things and beings.
- I am the divine principle.
- I am the Knower, Consciousness without any manifestations.

Sa – Charam	Acharam
- Moving, living beings	- Nonmoving, non-living things.

- Suyate – Prakrti creates all these.

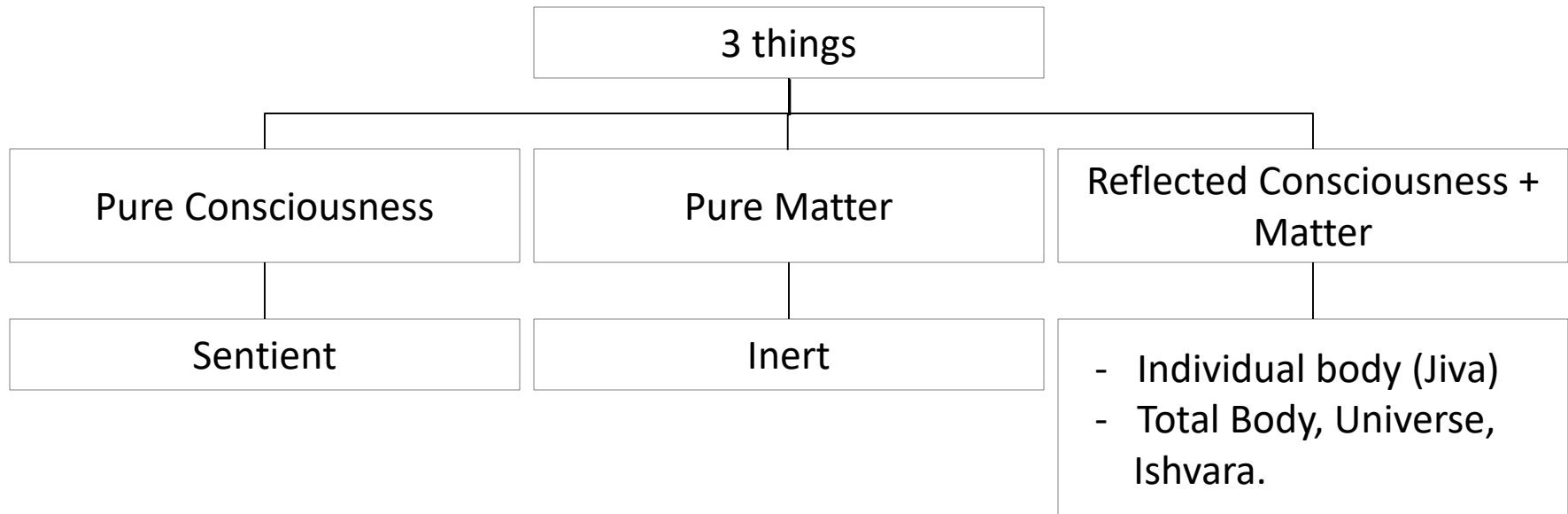
Pure Consciousness	Prakrti
<ul style="list-style-type: none"> <li>- Purusha, divine presence.</li> <li>- Changeless cause</li> <li>- Vivarta Karanam like sunlight.</li> <li>- Vijnanam, Jagat Parivartate</li> </ul>	<ul style="list-style-type: none"> <li>- Maya, Matter principle, with blessing of pure consciousness.</li> <li>- Creates, sustains, resolves.</li> </ul>

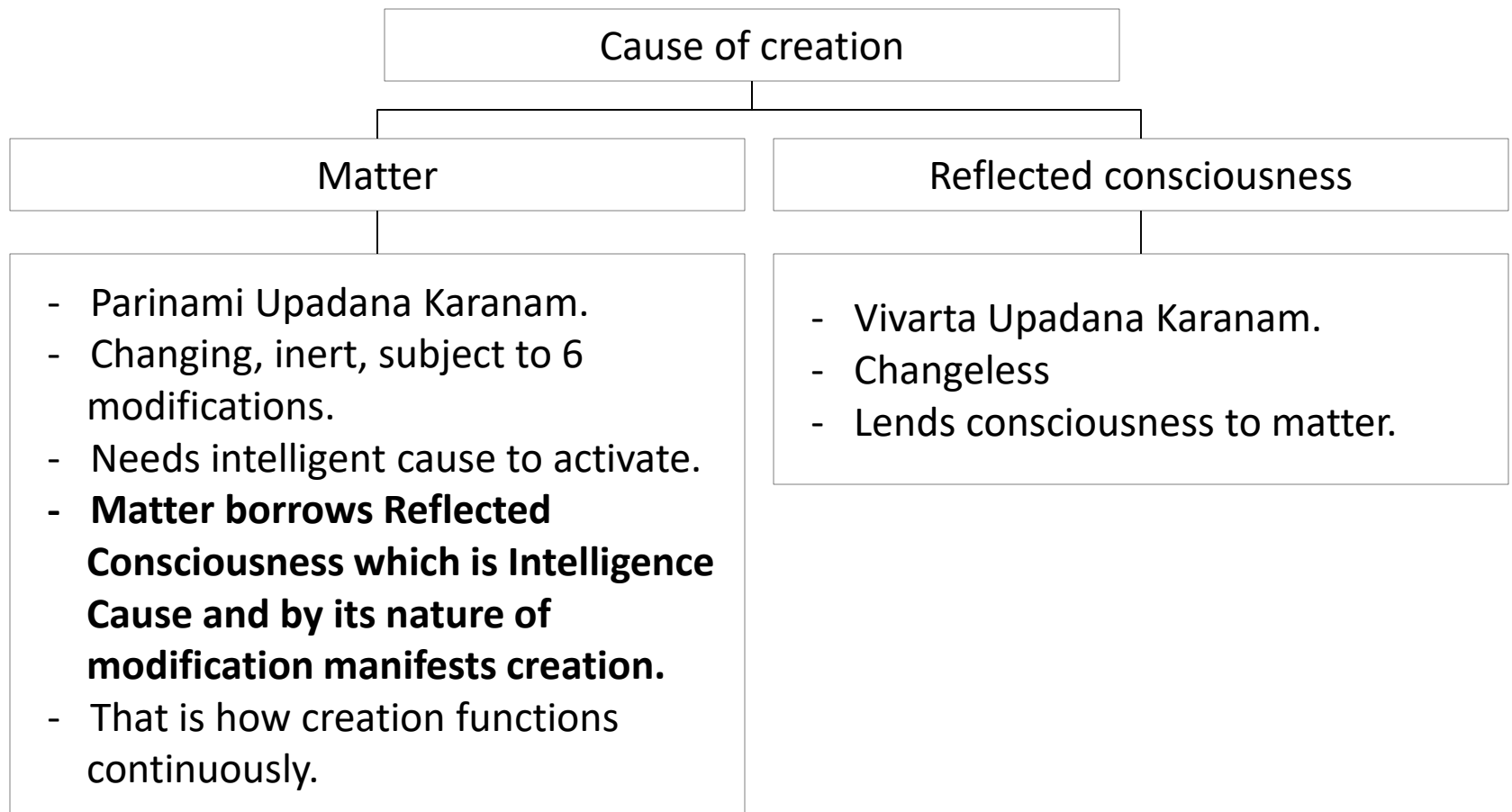
## b) Anena Hetuna :

- Because of this Reason.

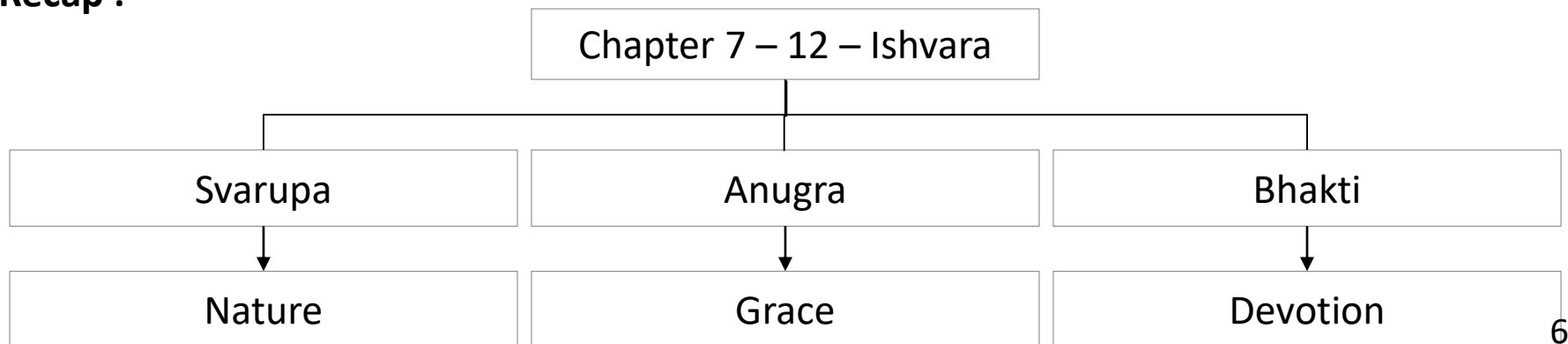
## c) Jagat Viparivartate Kauteya :

- The Universe resolves oh Arjuna!

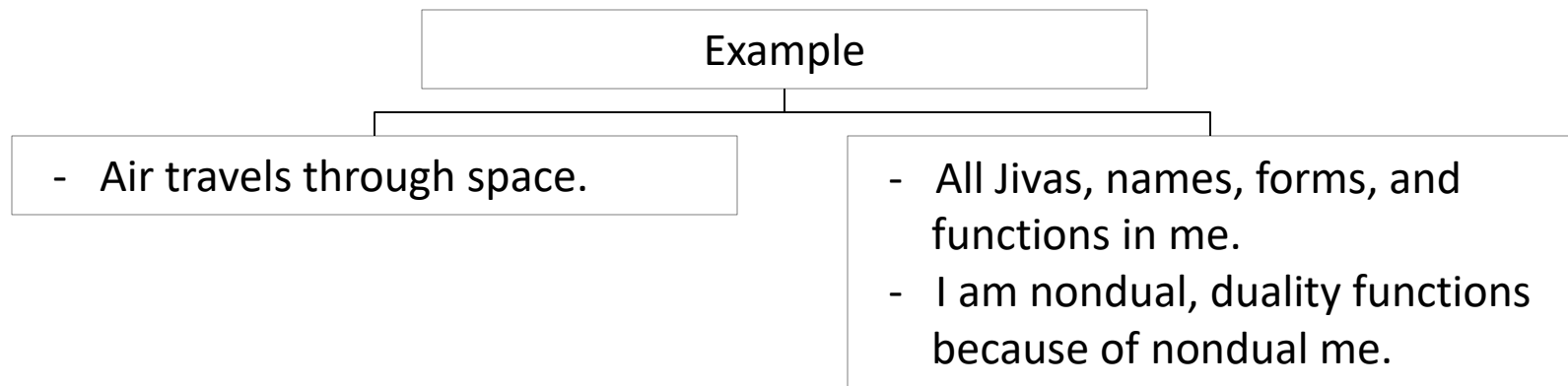




Recap :



- I) I have no form but am present in all forms.
- II) All names and forms are dependent on Me, Pure Existence, but I am not dependent on them.
- III) Names and forms are subject to change but Existence never changes or modifies.
- IV) Names and forms do not really exist but are apparent manifestation of Maya Shakti of Ishvara.
- V) Maya Shakti gives rise to many variations, Jivas and Prakrti.
- VI) I support everything and do not depend on anything.
  - I am principle underlying everything.



- I) I bring forth all species at the beginning of creation.
- II) At the end of each Kalpa all species resolve in Maya which depends on me.
  - It appears as though Bhagavan is functioning when he is in union with Maya as Reflected Cause which is the Intelligence Cause.
  - I repeatedly manifest all beings bound by Maya – Prakrti but I am not dependent or bound by any of the actions.
  - This is Ishvara Svarupa.

## Verse 11 :

अवजानन्ति मां मूढाः  
मानुषीं तनुमाश्रितम् ।  
परं भावमजानन्तः  
मम भूतमहेश्वरम् ॥ ९-११ ॥

avajānanti mām mūḍhāḥ  
mānuṣīm tanumāśritam |  
parām bhāvamajānantaḥ  
mama bhūtamahēśvaram || 9-11 ||

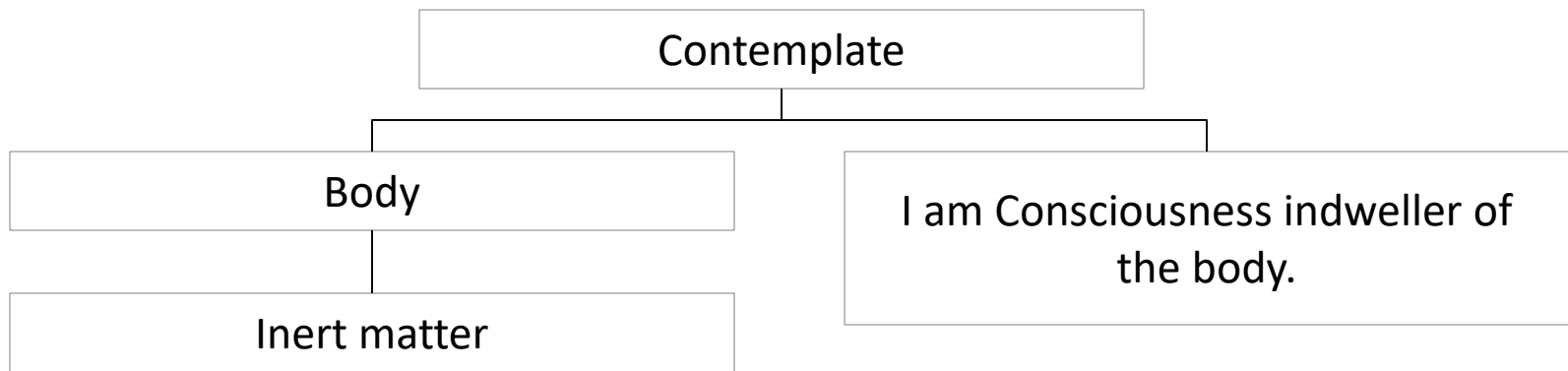
Fools disregard Me when I dwell in human form, they know not My higher being as the great Lord of all beings. [Chapter 9 – Verse 11]

### a) Avajanantah Mam Param Bavam Bhutamaheshwaram :

- **Not knowing my higher nature as the Great Lord of all beings.**
- Here Krishna talks about Avatara form of Sri Krishna, which applies to everyone.

### b) Mudhah Avajananthi Mam Ashritam Manushim Tanum :

- Those deluded ones look down upon me who have taken a human form.
- Those without discrimination think they are the Body and not Pure Consciousness.
- It is disrespecting ourselves.
- **In Reality, we are not the Body.**
- Body depends upon us.
- We do not require body but body requires us.
- Our way of functioning gives us the feeling we are the body all the time.



- **In Reality, we are neither the Body nor do we have a Body.**
- Initially, we say Body and one possessing the Body are different.
- **As Consciousness, we are neither the possessor of bodies nor are we the possessed bodies.**
- This is Raja Vidya Raja Guhya Vigyanam, special secret of Knowledge.
- Without understanding the higher truth, Absolute principle who rules over all beings as Existence principle in them, many have taken themselves as the Body or manifesting in the Body.
- We are lost in Material changing phenomena of the World.
- If we don't understand Lord's presence in us as Pure Consciousness, it amounts to disrespecting him and ourself.



## Verse 12 :

मोघाशा मोघकर्माणः  
मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव  
प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

mōghāśā mōghakarmāṇaḥ  
mōghajñānā vicētaśaḥ |  
rākṣasīm āsurīm caiva  
prakṛtiṃ mōhinīm śritāḥ || 9-12 ||

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

### a) Vichetasah Moghasah Moghakarmanah Moghajnanah :

- These indiscriminate ones are full of vain hopes, vain pursuits and vain Knowledge.
- Our desires cause actions and disappointments.
- Our intelligence becomes purposeless.
- By directing desires for impermanent World, they waste power of desire and make it purposeless.
- Desires prompt action which is wasted.
- Their Knowledge is useless

### Thiruvalluvar :

- One's intelligence useless if not kept at the feet of the Lord.

**Similarly, here Bhagawan says :**

- Without understanding Pure Consciousness inert intelligence becomes Vichetasaha, useless.
- Whatever be the Nature of object, perceiving it as the absolute Reality is the ultimate Knowledge.
- Intelligence which does not add to our happiness is useless Knowledge.

**Vichetasaha :**

- Having lost purpose, not understanding right use of their discriminate power.
- Best opportunity lost to souls in human bodies.

**b) Sritah Raksasim Cha Eva Asurim Prakrtim Mohinim :**

- They take to Rajasic and Tamasic nature which deludes them.
- One gets Nature of Rakshasas, Asuras, Demons, deluded by wealth and luxuries of life.
- Enjoy these and behave in a demonic way.
- Enjoy sense pleasures in Adharmic way, trouble others, steal others wealth, kill others.
- Depending on attraction of the World, they spoil their lives.
- If one understands Bhagawan in them and live gloriously in life, then life becomes purposeful.
- This sloka teaches living life without understanding Bhagawan is wasted, purposeless life.

### Verse 13 :

महात्मानस्तु मां पार्थ  
दैवीं प्रकृतिमाश्रिताः ।  
भजन्त्यनन्यमनसः  
ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३ ॥

mahātmānastu mām pārtha  
daivīm prakṛtimāśritāḥ |  
bhajantyananyamanasah  
jñātvā bhūtādim avyayam || 9-13 ||

But the Mahatmas (great souls), O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the imperishable source of all beings. [Chapter 9 – Verse 13]

#### a) Partha :

- Oh Arjuna!

#### b) Ashritah Daivim Prakrtim :

- Having taken to Sattvic Nature, Godly nature, develop good noble qualities.

#### c) Mam Jnatva :

- And having known Me from scriptures to be.

#### d) Avyayam Bhutadim :

- The imperishable unchanging cause of all beings.

#### **d) Mahatmanah Tu Bhajanti Mam Ananya Manasah :**

- The noble souls on the other hand worship Me with an undistracted Mind.
- They are unattached, detached to Material sense pleasures.
- They follow Dharma but are attached only to Bhagawan and see everything pervaded by him.
- Ananya Manasa, without applying their Mind to anything else, they worship Bhagawan by contemplating upon him.
- Ishvara is Pure Consciousness in all bodies.
- Bhagawan manifests as Reflected Consciousness in the Mind.
- We should not consider ourselves as Body, Mind, Jiva (Reflected Consciousness) but Pure Consciousness.
- This is called Vijnana Sahita Jnanam, Raja Vidya.
- I am Pure Consciousness that manifests as the Body.
- Many don't understand this and carry unnecessary desires and perform wasteful deeds and behave like they have lost their intelligence because they have not learnt Pure Consciousness.
- They are deluded and act like Rakshasas, Asuras.
- Neither are they peaceful or make others live in peace.
- Earlier Krishna talked of Moodah's, now Mahatmas.

## Verse 14 :

सततं कीर्तयन्तो मां  
यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या  
नित्ययुक्ता उपासते ॥ ९-१४ ॥

satataṁ kīrtayantō māṁ  
yatantaśca dṛḍhavrataḥ |  
namasyantaśca māṁ bhaktyā  
nityayuktā upāsatē || 9-14 ||

Always glorifying Me, striving, firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion. [Chapter 9 – Verse 14]

### a) Satatam Kirtayantah Mam:

- Constantly praising Me.
- Sing my praises to others, inspire others to know Me, chant Stotram.

### b) Cha Yatantah Dradhavratah :

- Striving with a firm resolve.
- They live restrained lifestyle to focus on Me.
- Practice austerities, follow scriptures, lead Dharmic life as submission to Me.
- Remove ego, live humble life.
- Our Knowledge gains strength to attain Moksha.

**c) Cha Namasyantah Mam Bhaktya :**

- And surrendering to Me with devotion.

**d) Nityayuktah Upasathe :**

- These ever-steadfast ones worship Me.
- Talking, singing about Lord, cultivating good values, with deep love meditate on Bhagawan.
- Live matured, cultured life, have single pointed Goal, practice austerity, perform Puja, do Namaskaram, cultivate devotion, Meditate.

## Verse 15:

ज्ञानयज्ञेन चाप्यन्ये  
यजन्तो मामुपासते ।  
एकत्वेन पृथक्त्वेन  
बहुधा विश्वतोमुखम् ॥ ९-१५ ॥

jñānayaajñēna cāpyanyē  
yajantō māmupāsātē |  
ēkatvēna prthaktvēna  
bahudhā viśvatōmukham || 9-15 ||

Others also, offering the 'wisdom sacrifice' worship Me, regarding Me as One, as distinct, as manifold Me, who in all forms, faces everywhere. [Chapter 9 – Verse 15]

### a) Yajantah Jnanayajnena Anye Cha Api Upasate Mam :

- Worshipping through Jnana Yajna, some others think of Me.

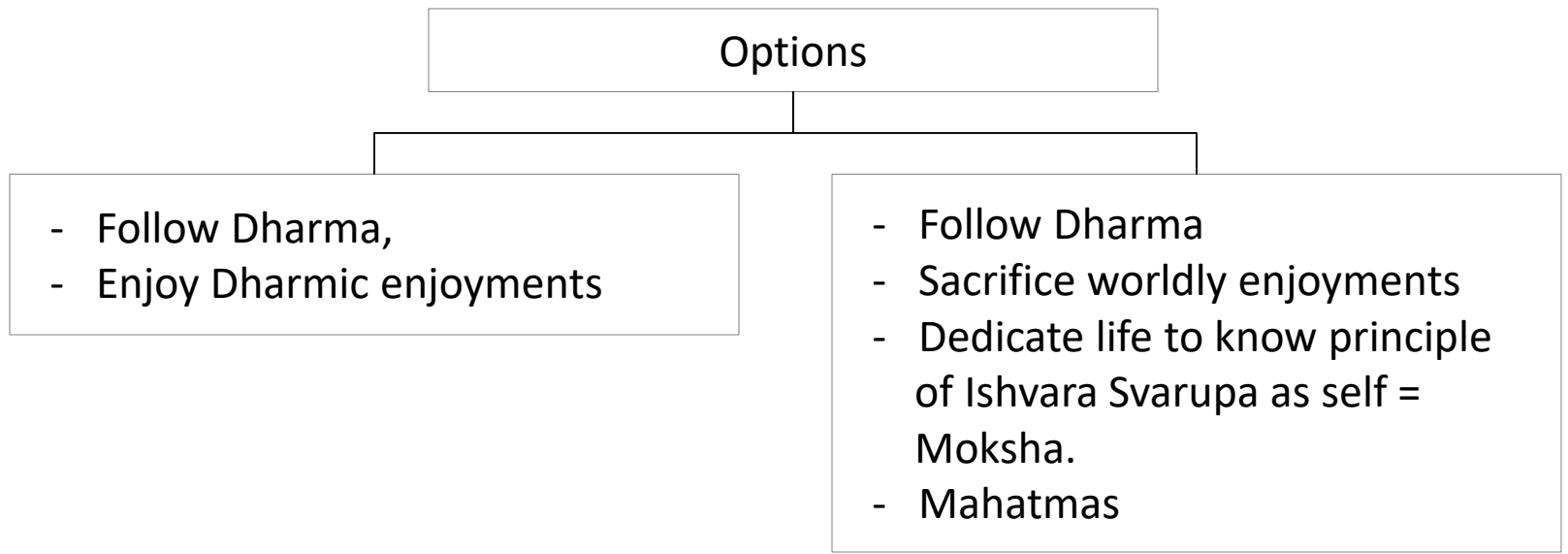
### b) Bahudha Prthaktvena Ekatvena Visvatomukham :

They worship me in many  
ways

- Different from themselves.
- Dvaitam

- Identical with themselves
- Advaitam

- As the multifarious one
- Visishta Advaitam



- Noble people have faith in scriptures, depend on Bhagawan, practice austerities, refine body and mind, prostrate, steadfast in Knowledge of Bhagawan.

### I) Jnana Yagyena Cha Api Upasate :

- By Jnana Yagya, offer oblations in the fire ritual as worship of Bhagawan, Devatas.
- Offer ignorance as sacrifice to the fire of Consciousness within.

दैवमेवापरे यज्ञं  
योगिनः पर्युपासते ।  
ब्रह्माग्नावपरे यज्ञं  
यज्ञेनैवोपजुह्वति ॥ ४-२५ ॥

daivamēvāparē yajñam  
yōginaḥ paryupāsātē |  
brahmāgnāvaparē yajñam  
yajñēnaivōpajuhvati || 4-25 ||

Some yogis perform sacrifice to devas alone (deva-yajna); while others offer sacrifice of the Self (i.e. Atman itself) as sacrifice (oblation) by the Self, in the fire of Brahman (Brahma-yajna). [Chapter 4 – Verse 25] 690



द्रव्ययज्ञास्तपोयज्ञाः  
योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च  
यतयः संशितव्रताः ॥ ४-२८ ॥

dravyayajñāstapōyajñāḥ  
yōgayajñāstathā'parē |  
svādhyāyajñānayajñāśca  
yatayaḥ saṁśitavratāḥ || 4-28 ||

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

अपाने जुह्वति प्राणं  
प्राणेऽपानं तथापरे ।  
प्राणापानगती रुद्धा  
प्राणायामपरायणाः ॥ ४-२९ ॥

apānē juhvati prāṇam  
prāṇē'pānam tathā'parē |  
prāṇāpānagatī ruddhvā  
prāṇāyāmaparāyaṇāḥ || 4-29 ||

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath. [Chapter 4 – Verse 29]

अपरे नियताहाराः  
प्राणान्प्राणेषु जुह्वति ।  
सर्वेऽप्येते यज्ञविदः  
यज्ञक्षपितकल्मषाः ॥ ४-३० ॥

aparē niyatāhārāḥ  
prāṇān prāṇēṣu juhvati |  
sarvē'pyētē yajñavidah  
yajñakṣapitakalmaṣāḥ || 4-30 ||

Others, with well-regulated diet, offer vital-air in the Vital-Air. All these are knowers of sacrifice (yajna), whose sins are destroyed by sacrifice (Yajna). [Chapter 4 – Verse 30]

यज्ञशिष्टामृतभुजः

यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य

कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥

yajñāśiṣṭāmṛtabhujah

yānti brahma sanātanam |

nāyaṁ lōkō'styayajñasya

kutō'nyaḥ kurusattama || 4-31 ||

The eaters of the nectar – remnant of the sacrifice (Yajna) – go to the eternal Brahman. Even this world is not for the non-performer of sacrifice; how then the other (world), O best of the Kurus? [Chapter 4 – Verse 31]

एवं बहुविधा यज्ञाः

वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वान्

एवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२ ॥

ēvaṁ bahuvidhā yajñāḥ

vitatā brahmaṇō mukhē |

karmajān viddhi tān sarvān

ēvaṁ jñātvā vimōkṣyasē || 4-32 ||

Thus innumerable sacrifices lie spread out before Brahman (literally at the mouth or face of Brahman), Know them all as born of action, and thus knowing, you shall be liberated. [Chapter 4 – Verse 32]

श्रेयान्द्रव्यमयाद्यज्ञाद्

ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ

ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād

jñānayajñāḥ parantapa |

sarvaṁ karmākhilaṁ pārtha

jñānē parisamāpyatē || 4-33 ||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

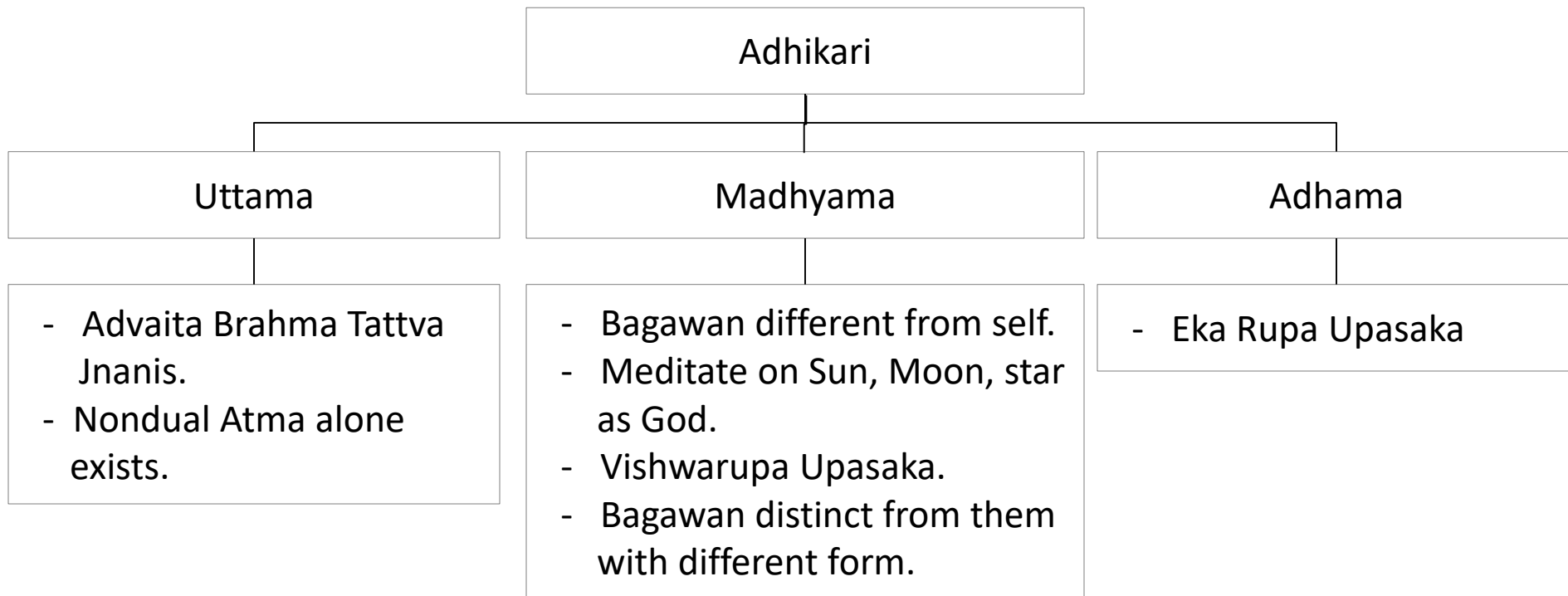
## Jnana Yagya :

- Receive Tatva Jnanam from Guru, understand, clear doubts, get established in Sravanam, Mananam, Nidhidhyasanam.

## II) Mam Cha Api :

- Bhagawan in the form of Universe, Self.
- Nothing other than Bhagawan.
- Acquiring this Absolute Knowledge is called worship here.
- No worshipper, worshipped Duality, but gets Knowledge of one, non-dual principle.
- Some study Vedanta and praise Lord through that.
- Mahatmas who possess Knowledge of Absolute Reality and know that there is only Pure Consciousness are called Uttama Adhikaris.
- They know Brahma Eva Satyam, Pure Consciousness is the Reality and nothing else exists.

World	Pure Consciousness
<ul style="list-style-type: none"><li>- Unreal Appearance</li><li>- Superimposition</li></ul>	<ul style="list-style-type: none"><li>- Exists</li></ul>



- Based on this Chapter 9 - Verse 15 – Arjuna asks questions in Chapter 10 & Chapter 11 – Vibhuti and Vishwarupa Ishvara Darshanam.
- Types of devotees explained in this Verse.

### **Chapter – 10 :**

- Ways of worship, Ishvara Vibhuti, how to contemplate on Ishvara and drop individuality – Ego.

## Verse 16 :

अहं क्रतुरहं यज्ञः  
स्वधाहमहमौषधम् ।  
मन्त्रोऽहमहमेवाज्यम्  
अहमग्निरहं हुतम् ॥ ९-१६ ॥

ahaṃ kraturahaṃ yajñaḥ  
svadhāham aham auśadham ।  
mantrō'ham aham ēvajyam  
aham agnirahaṃ hutam ॥ 9-16 ॥

I am the Kratu ; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation. [Chapter 9 – Verse 16]

- How to meditate on Ishvara?

### a) Aham Eva Kratuh :

- I alone am the Ritual prescribed by the Sruti.

### b) Aham Yajnah :

- I am the ritual prescribed by the Smrti.

### c)Aham Svadha :

- I am the food offered to the Ancestors.

### d) Aham Aushadam :

- I am the food of all living beings.

### e) Aham Mantrah :

- I am the Mantrah.

### f) Aham Ajyam :

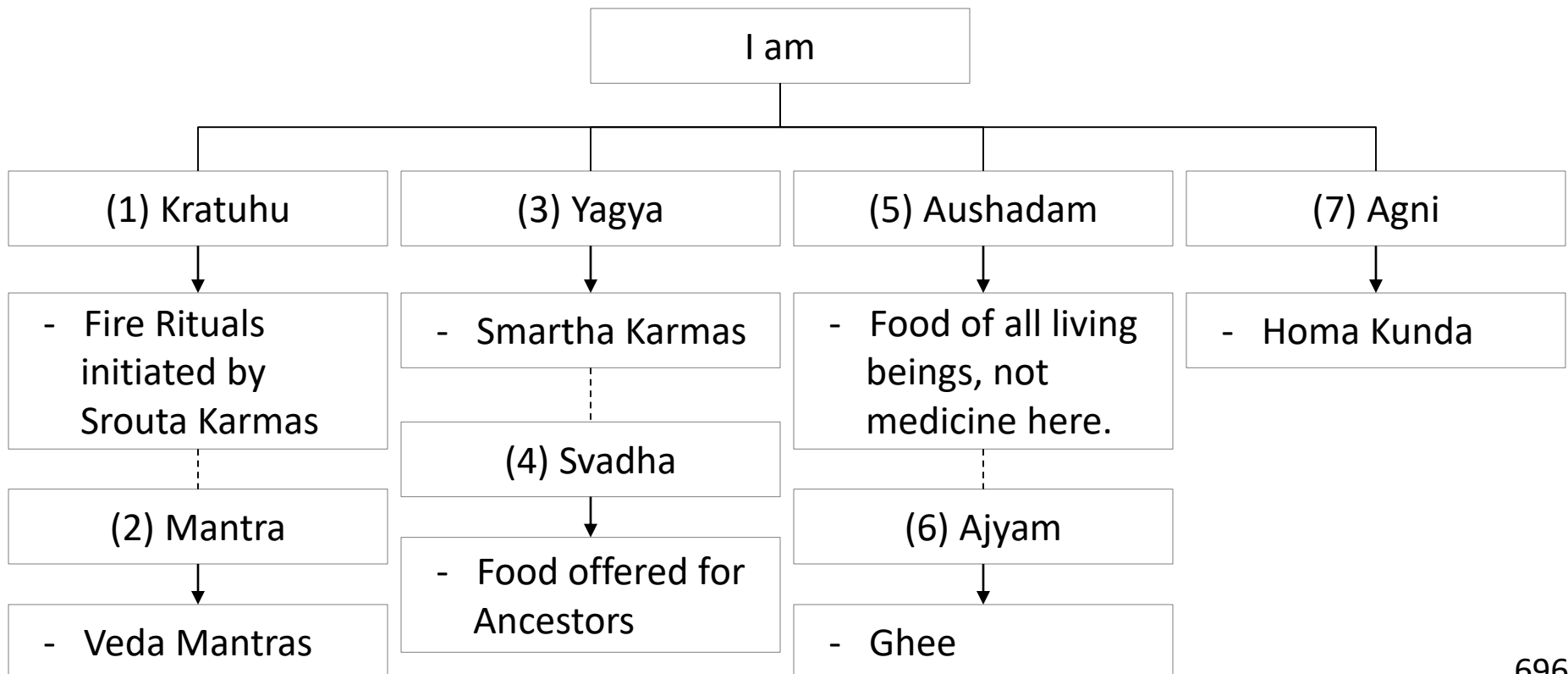
- I am the Ghee.

### g) Aham Agnih :

- I am the fire.

### h) Aham Hutam :

- I am the action of offering.
- Bhagavan is cause of Creation, stay connected and align to God principle.
- Then, can develop purity in Mind, concentrate, gain broad-mindedness and values.



- All are Bhagawan, when we start thinking of each, Mind appreciates and acquires power of peace.
- Our functions are not independent of Ishvara.
- All Dharmic actions are dependent on Bhagawan.
- Bhagawan is essence of Creation, is essence of this verse.

## Verse 17 :

पिताहमस्य जगतः  
माता धाता पितामहः ।  
वेद्यं पवित्रमोङ्कारः  
ऋक्साम यजुरेव च ॥ ९-१७ ॥

pitā'hamasya jagataḥ  
mātā dhātā pitāmahaḥ ।  
vēdyam pavitramōṅkāraḥ  
ṛk sāma yajurēva ca || 9-17 ||

I am the father of this world, the mother, the sustainer and the grandsire; the (one) thing to be known, the purifier, (the syllable) Om, and also the Rk, the Sama and the Yajuh also. [Chapter 9 – Verse 17]

### a) Aham Pita :

- I am the father.

### b) Mata, Pitamahah, Dhata, Asya Jagatah :

- Mother, grandfather, and the dispenser of this Universe.

### c) Vedyam :

- I am the One to be Known.

### d) Pavithram :

- I am the auspicious one.

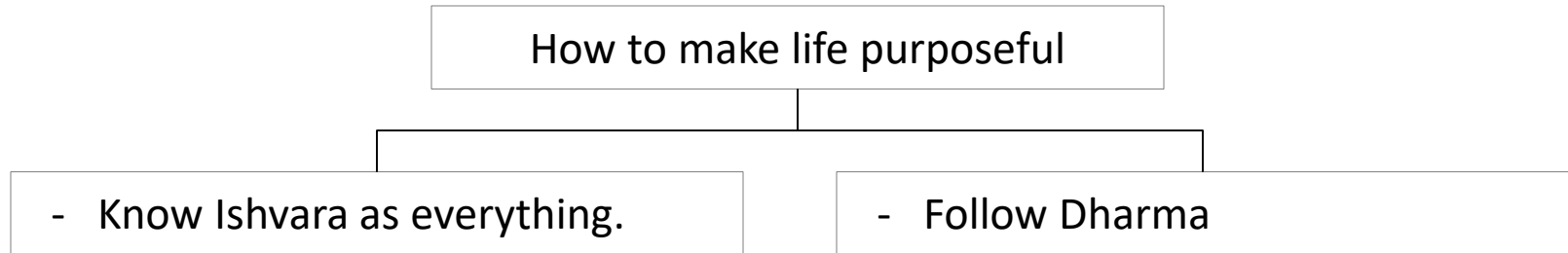
### e) Omkarah :

- I am the word Om.



## f) Cha Eva Rk Sama, Yajuh :

- As well as Rigveda, Samaveda and Yajurveda.



- In absence of these 2, life is wasteful.
- **How to meditate?**
- **Fact : Cause pervades effect.**
- Gold pervades all ornaments.
- Mud pervades all pots.
- Cotton pervades all cloth.
- Pure consciousness, existence pervades universe.
- Glories of Bhagawan to meditate.

## l) Aham Matha – Pitha :

Father	Mother
<ul style="list-style-type: none"><li>- Reflected Consciousness</li><li>- Self</li></ul>	<ul style="list-style-type: none"><li>- Matter – Maya Shakti</li></ul>

- Both together cause of Universe.

## II) Dhata :

- Giver of Results of good and bad deeds.

Pleasant words	Unpleasant words
- Cause happiness, Punyam.	- Cause Sadness, Papam, sorrow.

- Bhagawan offers happiness and sorrow as fruits of Actions.
- Like employer pays salaries for staff actions, Bhagawan gives Sukham-Dukham as fruits of Actions.

## III) Pithamahaha :

- Grandfather of Creation.

Gross Prapancha	Subtle Prapancha	Causal Prapancha
Father	Mother	Grand father

- Subtle powers of universe.

## IV) Vedyam :

- Ishvara is the cause of Universe must be known.

## V) Pavithram :

- Mind purified by Knowledge of Ishvara, Jeeva becomes sacred.

## Vishnu Sahasranaamam :

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम्।  
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १० ॥

pavitranam pavitam yo mangalanam ca mangalam I  
daivatam daivatanam ca bhutanam yo'vyayah pita II 10 II

He is the sanctifier of even what is most sacred. He is the most auspicious among auspicious beings. He is the Lord of all divinities. He, the undecaying, is the father of all beings. [Verse 10]

- Bhagawan purifies us.

### VI) Omkara :

- Essence of Vedas.
- Gross, subtle, causal.
- Represents 3 states.
- Has very deep connotation.

### VII) Rig Veda – Poetic Mantras, Praising God, Nature.

- Sama Veda – Rig in Musical form.
- Yajur Veda – Prose form, How to do fire rituals.
- Atharvana Veda - Medicine, skills, philosophy in depth.
- All are manifestations of Ishvara.

## Verse 18 :

गतिर्भर्ता प्रभुः साक्षी  
निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं  
निधानं बीजमव्ययम् ॥ ९-१८ ॥

gatirbhartā prabhuḥ sākṣī  
nivāsaḥ śaraṇaṃ suhṛt |  
prabhavaḥ pralayaḥ sthānaṃ  
nidhānaṃ bījamavyayam || 9-18 ||

I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house and the seen imperishable.  
[Chapter 9 – Verse 18]

### a) Gatih Bharta Prabhu :

- I am the Goal, the sustainer, the Master.

### b) Sakshi, Nivasah, Sharanam :

- The witness, the abode, the refuge.

### c) Suhrt, Prabhavah, Pralayah :

- The wellwisher, the Source, the Ground of resolution.

### d) Sthanam, Nidhanam, Avyayam, Bheejam :

- The support, the repository of all, the inexhaustible seed.
- 12 Arrow marks for Meditation on Ishvara.

### **I) Gathi :**

- Bhagawan is in the form of results of all Actions.

### **II) Bharta :**

- Protector, Sustainer of Universe.

### **III) Prabhu :**

- Ruler, Leader of everything.

### **IV) Sakshi :**

- Witness, sees all past, present, future actions.

### **V) Nivasa :**

- Resides in all bodies.
- Pervades all bodies of Jivas and their thoughts.
- Nitharam Vasati.

### **VI) Sharanam :**

- Destroyer of troubles of those who surrender to him.

### **VII) Suhrtu :**

- Unconditional well wisher.
- Does not depend on anyone.
- Kind hearted, does good for everyone.

## VIII) Prabhavaha :

- Originator of everything.

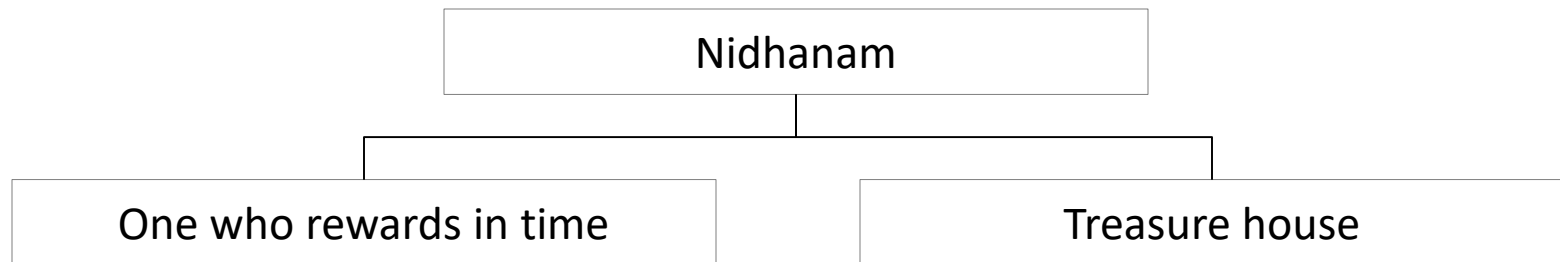
## IX) Pralaya :

- Everything resolves in him.

## X) Sthanam :

- Everything originates in him.
- Cause of Srishti, Sthithi, Laya, Creation, Maintenance, Resolution.
- Bhagawan is cause of everything.
- Ring made of Gold, remains as Gold, continues to be Gold when Ring ceases to be Ring.
- Names, forms, functions – Originate, sustain, Resolve in Pure Consciousness.
- World is superimposition on Pure Consciousness as Movie on TV Screen.

## XI) Nidhanam :



## XII) Bheejam Avyayam :

- Imperishable seed of Universe.
- Seed perishes when tree comes but Bhagavan non-perishing seed, Vivarta Karanam.
- Creates, sustains, resolves eternally.
- Matter gets born, transforms, gets resolved in Pure Consciousness.
- 12 descriptions of Bhagavan are meant for us to understand Raja Vidya – Raja Guhya Vidya Sahita Jnanam.
- These are to facilitate contemplation and to perceive Bhagavan here and now.

### 12 Arrow marks

```
graph TD; A[12 Arrow marks] --> B[Goal]; A --> C[Abode]; A --> D[Dissolution]; B --> B1[- Goal]; B --> B2[- Supporter]; B --> B3[- Ruler]; B --> B4[- Witness]; C --> C1[- Abode]; C --> C2[- Destroyer]; C --> C3[- Friend]; C --> C4[- Origin]; D --> D1[- Dissolution]; D --> D2[- Foundation]; D --> D3[- Treasure House]; D --> D4[- Imperishable Seed];
```

- Goal
- Supporter
- Ruler
- Witness

- Abode
- Destroyer
- Friend
- Origin

- Dissolution
- Foundation
- Treasure House
- Imperishable Seed

## Verse 19 :

तपाम्यहमहं वर्ष  
निगृह्णाम्युत्सृजामि च ।  
अमृतं चैव मृत्युश्च  
सदसच्चाहमर्जुन ॥ ९-१९ ॥

tapāmyaham ahaṁ varṣaṁ  
nigṛṇhāmyutsṛjāmi ca ।  
amṛtaṁ caiva mṛtyuśca  
sadasaccāhamarjuna || 9-19 ||

(As Sun) I give heat; I withhold and send forth the rain; I am immortality and also death, both existence and non-existence, O Arjuna. [Chapter 9 – Verse 19]

### Conclusion of Meditation on Ishwara :

#### a) Aham Tapami :

- I energize the Universe.

#### b) Aham Nigrahanami :

- I draw.

#### c) Cha Utsrjami :

- And release.

#### d) Varsham :

- The rainy waters.

#### e) Cha Eva Amrtam :

- I alone am the cause of Immortality.



**f) Cha Mrtyuh :**

- As well as Mortality.

**g) Aham Sat :**

- I am the Manifest.

**h) Cha Asat :**

- As well as the Unmanifest.

**i) Arjuna :**

- Oh Arjuna!

**l) Aham Tapami :**

- I as Sun in the space burn everything.

यदादित्यगतं तेजः  
जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ  
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṃ tējah  
jagadbhāsayatē'khilam̐ |  
yaccandramasi yaccāgnau  
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine.[Chapter 15 - Verse 12]

- I am brightness in the Sun.

## II) Aham Varsham Utsrjami Nighrnam :

- I shower rains through the Sun's rays.
- Sun withdraws water from Ocean's, holds it and pours it down as Rain.
- Bhagawan is power of Nature and causes it to function.
- Meditate in this way and develop maturity of Mind.

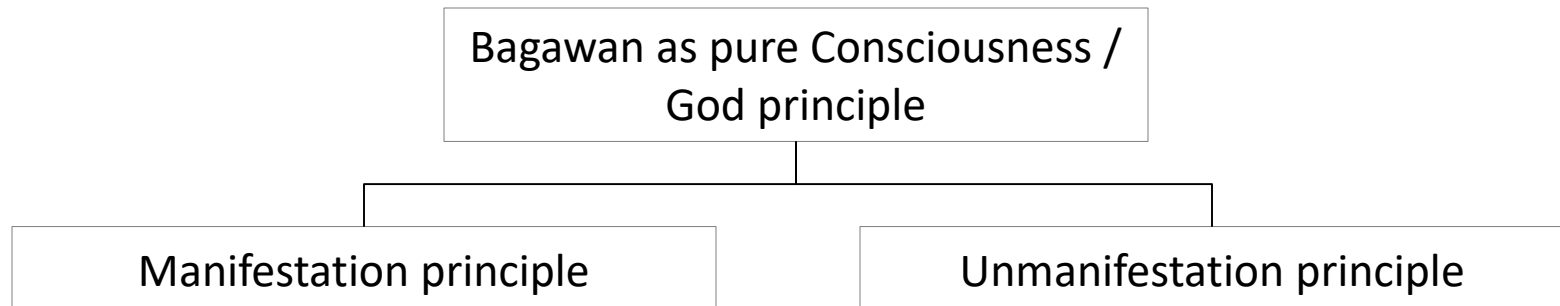
## III) Amrutam Cha Eva Mrtyush Cha :

- Amrutam, eternity which sustains life principle of people is consumed by Devas and Manushyas.
- Water is Amrutam.

IV) I am Mrityu – Capacity to separate the Body from Jiva

## V) Sad Asat Cha :

- Sat : Manifested World of names and forms.
- Asat : Maya Shakti, cause of Manifestation.



## Topic 5 :

### Sakama and Nishkama Bhaktas : Verse 20 – 29

#### Sakama : Verse 20, 24

#### Verse 20 :

त्रैविद्या मां सोमपाः पूतपापाः  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोकम्  
अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२० ॥

traividyaṁ māṁ sōmapāḥ pūtapāpāḥ  
yajñairiṣṭvā svargatiṁ prārthayantē |  
tē puṇyamāsādyā surēndralōkam  
aśnanti divyān divi dēvabhōgān || 9-20 ||

The knowers of the three Vedas, the drinkers of soma, purified from sin, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the lord of the gods and enjoy in heaven the divine pleasures of the gods. [Chapter 9 – Verse 20]

#### a) Istva Mam Yajnaih :

- Having worshipped Me through Yajnas.

#### b) Traividyah :

- Those people who drink the 3 Vedas.

#### c) Somapah :

- Who drink the Soma juice in Soma Yaga.

**d) Putapapah :**

- And who are thus purified of sins.

**e) Prarthayante :**

- Pray for

**f) Svargatim :**

- Access to the heavens.

**g) Asadya :**

- Having reached.

**h) Punyam Surendralokam :**

- The sacred world of Indra.

**i) Te Asnanti :**

- They enjoy.

**j) Divyam Deva Bhogan :**

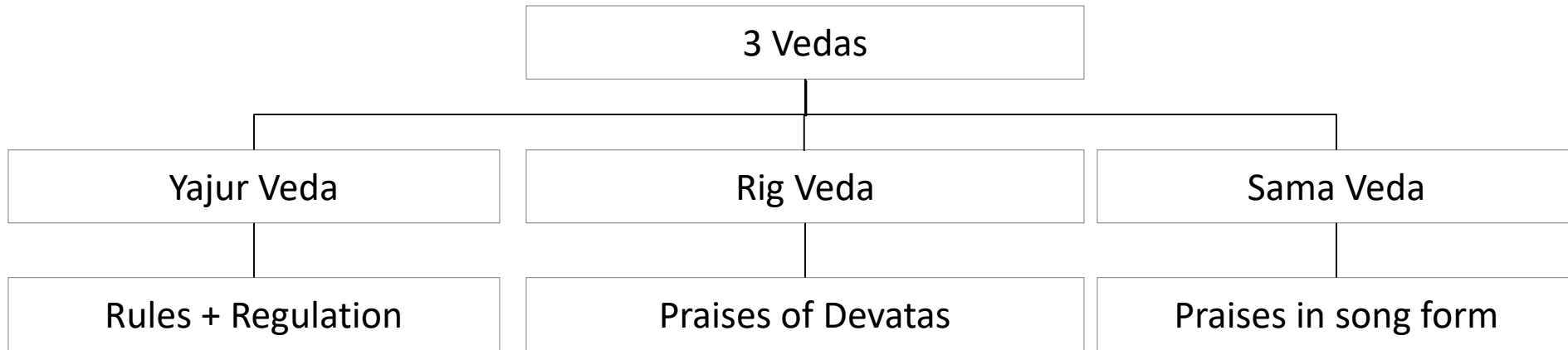
- The celestial pleasures of the Gods.

**k) Divi :**

- In the heavens.
- What is the nature of Ishvara and What are the ways to meditate on Ishvara?

## I) Trividya :

- One who knows 3 Vedas.



- Worshipping Bhagawan in Yagyas.

## II) Somapaha :

- Juice of Soma lata offered to Indra Devata and takes as Prasada.
- Those who do the Yagya are called Somapaha.

## III) Puta Papaha :

- Never commit sin, destroy sins, get Yaga Prasada, become Pure.

## IV) Surendra Lokam :

- Ask for residing in Svarga for a long time without disease.

## V) Punyam Asadya :

- Attain Devendra Loka.

## **VI) Divi Indriya Bhogam :**

- Get Divine luxuries and sense pleasures.

## **VII) Ashnanti :**

- Enjoy, exhaust Punyam.
- Lifestyle changes explained in Chapter 2 – Verse 41 – 45
- Bhagawan does not recommend Svarga Loka.

## Verse 21 :

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्नाः  
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam  
kṣīṇē puṇyē martyalōkaṁ viśanti |  
ēvaṁ trayīdharmamanuprapannā  
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

### a) Bhuktva :

- Having enjoyed.

### b) Tam Vishalam Svargalokam :

- That vast heavenly world.

### c) Te Vishanti :

- They come back.

### d) Martya Lokam :

- To the world of Mortals.

### e) Punye Ksine :

- When their Punya is exhausted.

**f) Evam :**

- Thus,

**g) Kamakamah :**

- The seekers of sense pleasures.

**h) Anuprapannah :**

- Who have taken to

**i) Trayidharmam :**

- The rituals of the Vedas.

**j) Labhante :**

- Attain

**k) Gatagamam :**

- Only the lot of arrival and departure.
- Those who do rituals go to Punya Lokas and enjoy pleasures.

**I) Kama – Kamaha :**

- Those who desire Svarga, enjoy pleasures for long time.

**II) Ksheene Punye :**

- On expiry of Punyam, unseen power, return to perishable body.
- With money can travel in AC, have to get off at destination, can't travel for ever



### III) Trayi Dharma Mam Anuprapanna :

- Yagas performed according to 3 Vedas.

Veda	Priest
Rig	Hota
Yajus	Advaryu
Sama	Udgata

### IV) Gatha Gatham Labanthe :

- Attain Punyam, enjoy pleasure and return.
- They are not independent of Karma.
- Those who are liberated from Karma understand their non-dual relationship with Ishvara and will not earn anything from their actions.
- Will understand Real happiness in this life and will eliminate sense pleasures totally.
- Understand internal Atma Ananda.

## Verse 22 :

अनन्याश्चिन्तयन्तो मां  
ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां  
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām  
yē janāḥ paryupāsātē |  
tēṣāṃ nityābhiyuktānām  
yōgākṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Popular Sloka, chanted at the end of Vishnu Sahasranamam.

### a) Janah :

- Those people.

### b) Ye Ananyah :

- Who see Me as non-different from them.

### c) Paryupasate :

- Offer worship.

### d) Chintayantah Mam :

- By dwelling on Me.

### e) Aham Vahami :

- I take care of

**f) Yoga Kshemam :**

- The Yoga and Kshema.

**g) Tesham Nityabhiyuktanam :**

- Of those ever steadfast ones.

**I) Eh Janaha :**

- Jnanis with Sanyasa Buddhi.

**II) Mam :**

- Buddhi

**III) Ananyaha Chintaha :**

- Essence in Jiva is Paramatma, Jnani is not distinct, different from this essence Paramatma.

**IV) Pari Upasate :**

- Meditates on all-pervading nature of Bhagavan, with names and forms superimposed on his non-dual formless Nature.
- Steadfast in this Meditation.

**V) Tesham :**

- To such Jnanis.

**VI) Nitya Yuktnam :**

- With absolute Knowledge.

### **vii) Aham Yoga Kshemam Namami :**

- Yoga : Bhagawan blesses such people with all necessities of life.
- Main purpose of life : To attain Bhagawan.
- Attaining means understanding Bhagawan who is in all forms.
- Kshemam: Maintains all necessities, will protect physical Body through someone.
- Unlike Artha, Artharthi, Jignyasu Bhaktas, such a Jnani does not put effort for worldly needs.

### **Jnani's outlook :**

- Accept what is given by Bhagawan, live in Nidhidhyasanam and teach others.
- Bhagawan takes care of such ever peaceful Jnanis, renunciates, who surrender to Bhagawan.
- Advaitin understands Nature of Bhagawan to be the same as his own Self.

## Verse 23 :

येऽप्यन्यदेवता भक्ताः  
यजन्ते श्रद्धयान्विताः ।  
तेऽपि मामेव कौन्तेय  
यजन्त्यविधिपूर्वकम् ॥ ९-२३ ॥

yē'pyanyadēvatābhaktā  
yajantē śraddhayānvitāḥ ।  
tē'pi māmēva kauntēya  
yajantyavidhipūrvakam || 9-23 ||

Even those devotees, who, endowed with faith, worship other gods, worship Me alone, O son of Kunti, (but) by the wrong method. [Chapter 9 – Verse 23]

### a) Kaunteya :

- Oh Arjuna!

### b) Api Te :

- Even those.

### c) Ye Api Anyadevatabhaktah :

- Who are devotees of other finite Gods in time and place

### d) Yajante :

- And who worship them.

### e) Sraddayanvitah :

- With faith.

### f) Yajanti Mam Eva Avidhipurvakam :

- Are worshipping Me alone unknowingly.
- Sakama Bhakta continues.

### I) Ye Api Anya Devata Bhaktaha :

- Those who worship Indra, Varuna, Rama, Devi, other than Pure Consciousness – Chapter 14 – Verse 17.

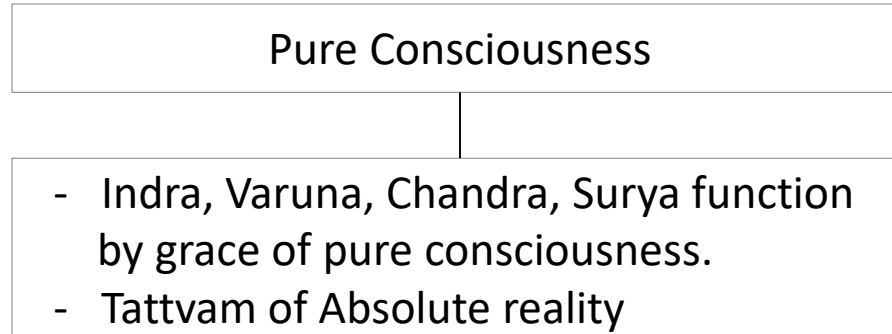
सत्त्वात्सञ्जायते ज्ञानं  
रजसो लोभ एव च ।  
प्रमादमोहौ तमसः  
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

**sattvat sañjāyatē jñānaṃ  
rajasō lōbha ēva ca |  
pramādamōhau tamasah  
bhavatō'jñānam ēva ca || 14-17 ||**

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

### II) Sraddhayanvitah :

- With total faith, derive their powers from Me the Pure Consciousness.



### **III) Te Api Avidhi Purvakam :**

- They are ignorant about Me.

### **IV) Mam Eva Purvakam :**

- Worship Me only indirectly but they don't have Knowledge.
- I alone pervade all Devatas.

## Verse 24 :

अहं हि सर्वयज्ञानां  
भोक्ता च प्रभुरेव च ।  
न तु मामभिजानन्ति  
तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥

ahaṃ hi sarvayajñānām  
bhōktā ca prabhurēva ca ।  
na tu māmabhijānanti  
tattvēnātaścyavanti tē || 9-24 ||

(For) I alone am the enjoyer and the Lord of all sacrifices; but they do not know Me in essence, and hence they fall (return to this mortal world). [Chapter 9 – Verse 24]

### a) Hi Aham Eva :

- Indeed, I alone am.

### b) Bhokta Cha :

- The enjoyer.

### c) Cha Prabhuh :

- And the Lord.

### d) Sarvaya Jnanam :

- Of all Yajnas.

### e) Tu :

- But



**f) Na Abhijanati Mam :**

- They do not know Me.

**g) Tatvena :**

- In Reality.

**h) Atah Te Chyavanti :**

- Therefore, they fall.
- I am the recipient of all worship of all Devatas.
- Seekers don't understand Absolute nature of everything.
- They fall into Samsara, reborn again and again, attain impermanent happiness.

## Verse 25 :

यान्ति देवव्रता देवान्  
पितृन्यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्याः  
यान्ति मद्याजिनोऽपि माम् ॥ ९-२५ ॥

yānti dēvavratā dēvān  
pitṛn yānti pitṛvratāḥ |  
bhūtāni yānti bhūtējyāḥ  
yānti madyājinō'pi mām || 9-25 ||

The worshippers of the devas or gods go to the devas; the ancestor-worshippers go to the pitrs or ancestors; worshippers of the bhutas go to the bhutas or the elements; but my worshippers come to me. [Chapter 9 – Verse 25]

### a) Devavratah :

- Worshipper of Gods.

### b) Yanti Devan :

- Reach the Gods.

### c) Pitrvratah :

- Worshippers of the ancestors.

### d) Yanti Pitrn :

- Reach the ancestors.

### e) Bhutejyah :

- Worshippers of Bhutas.

**f) Yanti Bhutani :**

- Reach the Bhutas.

**g) Yapi Madyajinah :**

- And my worshippers.

**h) Yanti Mam :**

- Reach Me.
- It is rare to find Bhaktas praying for Moksha and Ishvara Prapti.
- Yagas meant for seekers attached to Body's joys and sorrows, trapped in cycle of Samsara.

- **Devatas function by power obtained by Pure Consciousness, borrowed from Pure Consciousness.**

- Those who perform Pujas in the form of Devatas, take bodies to attain Svarga Loka.
- Those who do Sraddham get grace of Pitrus, ancestors.
- Devatas, Butas, Pitrus have limited powers to shower wealth, children etc.

- **Others reach Mukti here and now, who reach Pure Consciousness as their own Self.**

- Understand and Meditate.

## Verse 26 :

पत्रं पुष्पं फलं तोयं  
यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहृतम्  
अश्रामि प्रयतात्मनः ॥ ९-२६ ॥

patraṃ puṣpaṃ phalaṃ tōyaṃ  
yō mē bhaktyā prayacchati |  
tadahaṃ bhaktyupahṛtam  
aśnāmi prayatātmanaḥ || 9-26 ||

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

### a) Bhaktya :

- With devotion.

### b) Yaha :

- Who ever.

### c) Prayacchati Me :

- Offers Me.

### d) Patram :

- A leaf.

### e) Pushpam :

- A flower.

**f) Phalam :**

- A fruit

**g) Toyam :**

- Or water

**h) Tad Bhaktyupahrtam :**

- That devout offering.

**i) Prayatamanah :**

- Of the pure minded one.

**j) Aham Asnami :**

- I accept.
- Bhakti is simple and more important than Puja.
- To express love to someone, we give gifts.
- To express Bhakti, no need to build temple.
- Kayena Vacha, Manaseindriyava....

कायेन वाचा मनसेन्द्रियैर्वा  
बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।  
करोमि यद्यत्सकलं परस्मै  
गुरुवरायेति समर्पयामि ॥

Kaayena Vaacaa Manase[a-l]ndriyairvaa  
Buddhy[i]-Aatmanaa Vaa Prakrteh Svabhaavaat |  
Karomi Yad-Yat-Sakalam Parasmai  
Guru-Varaayeti Samarpayaami ||

(Whatever I do) with my Body, Speech, Mind or Sense Organs, (Whatever I do) using my Intellect, Feelings of Heart or (unconsciously) through the natural tendencies of my Mind, Whatever I do, I do all for others (i.e. without the sense of attachment to the results), And) I Surrender them all at the Lotus Feet of the Supreme Guru.

- In every Puja we offer fruits, leaves, flowers, water, milk, chant Mantras ---- to please the Lord.
- In Shivananda Lahari, Shankara explains Nature of Love.

**Example :**

- Kannapa – Hunter offered his own eyes.
- Lord says here, whatever is offered with Bhakti and pure heart, I partake, I accept.
- Simplicity of Bhakti explained in this verse.
- Everything is Lord's Svarupa alone.
- Attitude, Bhavana more important than what is offered.
- How we give more important than what we give.

## Verse 27 :

यत्करोषि यदश्नासि  
यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय  
तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yat karōṣi yadaśnāsi  
yajjuhōṣi dadāsi yat |  
yat tapasyasi kauntēya  
tat kuruṣva madarpaṇam || 9-27 ||

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me.  
[Chapter 9 – Verse 27]

### a) Kaunteya :

- Oh, Arjuna.

### b) Yat Karosi :

- Whatever you do.

### c) Yad Ashnosi :

- Whatever you eat.

### d) Yad Juhoshi :

- Whatever you offer as oblation.

### e) Yad Dadasi :

- Whatever you give in charity.

### f) Yad Tapasyasi :

- Whatever Austerity you undertake.

### g) Kurusva Tat :

- Dedicate that.

### h) Madarpanam :

- As an offering to Me.
- Lord restores peace and happiness upon his devotees.
- Devotee surrenders all actions to Lord.
- Whatever you do, eat, offer as oblations in fire, give as charity, meditate on, offer to Lord.
- **Daily say at the end of day :**
  - Whatever actions I performed by body, mind and sense organs, I offer to you.
  - Narayaneya Samarpayami.

### Shiva Manasa Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।  
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो  
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham  
Puujaa Te Vissayopabhoga-Racanaa Nidraa Samaadhi-Sthitih |  
Sancaarah Padayoh Pradakssinna-Vidhih Stotraanni Sarvaa Giro  
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||



O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

- Offer all to Me, with an attitude of surrender.
- By doing this, one purifies the Mind, elevates the Mind and understands Absolute Reality.
- Heart should melt in thinking of him and chanting his names.
- Cultivate such deep devotion

## Verse 28 :

शुभाशुभफलैरेवं  
मोक्ष्यसे कर्मबन्धनैः ।  
संन्यासयोगयुक्तात्मा  
विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥

śubhāśubhaphalairēvaṃ  
mōkṣyasē karmabandhanaiḥ ।  
sannyāsayōgayuktātmā  
vimuktō māmupaiṣyasi || 9-28 ||

Thus, shall you be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the yoga of renunciation and liberated, you shall come unto Me.  
[Chapter 9 – Verse 28]

### a) Evam :

- In this manner.

### b) Moksyase :

- You will be free.

### c) Karmabandhanaih :

- From all the bonds of Actions.

### d) Shubha Ashubha Phalaih :

- Which cause Punyam and Papam.

### e) Sannyasa Yoga Yuktatma :

- With a Mind devoted to Sannyasa and Yoga.

**f) Vimuktah :**

- You will be liberated while living.

**g) Upaisyasi Mam :**

- And will attain Me after death.
- When a devotee performs actions as worship, dedicates them to Bhagavan, devotee is called Karma Yogi, Sannyasa Yoga Yuktatma, person with noble attitude.
- Actions create Bondage, tension, trouble.
- Result is Joy or sorrow, they take time to fructify.
- Present is Result of Past actions.
- Sannyasi is not affected by fruits of Actions, is liberated.
- Actions performed with attitude of Karma Yoga with Ishvara Bhakti will protect us from wide ranging fruits of Actions.
- Relieved from Bondage and fruits of action, one understands Self and everything as Pure Consciousness.

## Verse 29 :

समोऽहं सर्वभूतेषु  
न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या  
मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

samō'haṁ sarvabhūtēṣu  
na mē dvēṣyō'sti na priyaḥ ।  
yē bhajanti tu mām bhaktyā  
mayi tē tēṣu cāpyaham || 9-29 ||

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

### a) Aham Samaha :

- I am the same.

### b) Sarvabhuteshu :

- Towards all beings.

### c) Asti Na Dvesyah :

- There is no one hateful to Me.

### d) Na Priyaha Me :

- Nor dear to Me.

### e) Tu :

- However,

**f) Te Ye Bhajanti Mam Bhaktya :**

- Those who worship Me with devotion.

**g) Mayi Cha Aham Api Teshu :**

- Are in Me and I am also in them.
- Those who devotedly surrender their actions, are absolved from actions and attain Bhagavan by Jnanam.
- Is Bhagavan partial to devotees?
- Human beings are given free will to have choice in leading their lives.
- Bad exists only to highlight greatness of the Good.
- Bhagavan has no liking or hatred and eliminates likes and dislikes from our life.
- I, as Pure Consciousness, Ishvara, am Samaha, same to everyone.
- World is only a superficial appearance on Ishvara.
- There is none hated or loved by Me.
- My Duty : Award fruits of Actions based on one's Deeds.
- One who positions himself near fire gets warmth, others do not.
- One under tree enjoys shade, others do not.
- Choice is ours.
- Judge : Gives rewards, punishment as per Good, bad actions, impartial.
- I am evident in a Bhakta and he is also present in Me.

- Jiva and Pure Consciousness are inseparable.

<b>Gold is in Ornaments</b>	<b>Ornaments are in Gold</b>
Waves in water	Water is in wave

- Not like book on table which can be separated.
- Bhagavan exists even in the hearts of those who do not understand him.
- If we understand God and take his shelter, we can avoid sorrow and attain Joy's of life.
- One who does not align himself with Bhagavan encounters sorrow.
- In trouble, don't criticize, blame Bhagavan.
- Pray to God during troubled times, contemplate on Reality of life and live proper responsible life.

### Verse 30 :

अपि चेत्सुदुराचारः  
भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः  
सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

api cēt sudurācāraḥ  
bhajatē mām ananyabhāk |  
sādhurēva sa mantavyaḥ  
samyag vyavasitō hi saḥ || 9-30 ||

Even if the most sinful worships Me, with devotion to none else, (or with single pointedness), he too, should indeed, be regarded as righteous, for, he has rightly resolved.  
[Chapter 9 – Verse 30]

#### a) Saha Bhajate Mam :

- He who worships Me.

#### b) Ananyabak :

- Seeking nothing else.

#### c) Mantavyah Sadhuh Eva :

- Should be considered a Saint only.

#### d) Api Chet Sudura charaha :

- Even if he has the worst conduct.

#### e) Hi Saha Vyavaitah Samyak :

- For, he has resolved rightly.

- Glory of Bhakti in this Verse.
- Praises Devotion.
- Even if one with bad behaviour, repents mistake, changes Mind, decides to live superior birth, purposeful life, changes to life of Satsanga, without desiring anything else, becomes unattached, dispassionate, understands Bhagawan as his ultimate goal.
- Engages in Japa, Dhyanam and is firm.
- Bhakti transforms one from bad to good person.
- Bhakti gives a superior state to the transformed person.



## Verse 31 :

क्षिप्रं भवति धर्मात्मा  
शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि  
न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

kṣipraṃ bhavati dharmātmā  
śaśvacchāntiṃ nigacchati |  
kauntēya pratijānīhi  
na mē bhaktaḥ praṇaśyati || 9-31 ||

Soon, he becomes righteous and attains eternal peace, O Kaunteya, know for certain that My devotee is never destroyed. [Chapter 9 – Verse 31]

### a) Kshipram Bhavati Dharmatma :

- Soon he becomes a noble soul.

### b) Nigachha Sasvacchantim :

- And certainly attains lasting peace.

### c) Kaunteya :

- Oh Arjuna.

### d) Pratijanihi :

- Declare to all.

### e) Me Bhaktaha Na Pranashyati :

- My devotee never perishes.

- Devotee in initial stage of life due to lack of discrimination indulges in bad behaviour but later repents.
- Develops unflinching devotion.
- Resolved in Bhakti and is a Dharmatma.
- His Mind is full of Dharmic thoughts, has orderly daily routine, is full of love for Bhagawan and will lead proper life.
- Person is Adharmic with unrighteous behaviour.
- Soon, takes to religious practices, becomes Jeevan Mukta.
- Go to any forum and announce :
- “My devotee does not have downfall, he follows Dharma, is loving to Me, will be redeemed, attain Mukti, highest goal of life”.

## Verse 32 :

मां हि पार्थ व्यपाश्रित्य  
येऽपि स्युः पापयोनयः ।  
स्त्रियो वैश्यास्तथा शूद्रः  
तेऽपि यान्ति परां गतिम् ॥ ९-३२ ॥

māṃ hi pārtha vyapāśritya  
yē'pi syuḥ pāpayōnayaḥ |  
striyō vaiśyāstathā śūdrāḥ  
tē'pi yānti parāṃ gatim || 9-32 ||

For, taking refuge in Me, O Partha, they also – may be of a sinful birth, women, vaisyas as well as sudras – attain the supreme Goal. [Chapter 9 – Verse 32]

### a) Partha :

- Oh Arjuna!

### b) Api Striyah, Vaisyah, Sudrah :

- Even women, Vaisyas, Shudras.

### c) Tatha Te Api Ye Syuh Papayonayah :

- And those who are of sinful birth.

### d) Hi Yanti Param Gatim :

- Certainly attain the supreme goal.

### e) Vyapasritya Mam :

- By taking refuge in Me.

- All devotees in all strata of society can achieve superior goal by their Bhakti.
- Brahmins and Kings have time to spend on spiritual, ritualistic activities related to God by virtue of society and work profiles.
- Devotees subjected to difficult tasks like women, traders, workers can also attain superior position, even though constrained of time.
- Strain and suffering is related to Mind.
- Should get rid of superiority, inferiority complexes.
- See Bhagawan everywhere and in everything.
- Everyone can attain understanding of ultimate happiness, Absolute Reality and gain Moksha.

### Verse 33 :

किं पुनर्ब्राह्मणाः पुण्याः  
भक्ता राजर्षयस्तथा ।  
अनित्यमसुखं लोकम्  
इमं प्राप्य भजस्व माम् ॥ ९-३३ ॥

kiṃ punarbrāhmaṇāḥ puṇyāḥ  
bhaktā rājarṣayastathā |  
anityamasukhaṃ lōkam  
imaṃ prāpya bhajasva mām || 9-33 ||

How much more (easily) then the holy Brahmanas and devoted royal saints (attain the goal)! Having reached (obtained) the impermanent and joyless world, do worship Me (devoutly). [Chapter 9 – Verse 33]

#### a) Punaha Kim Punyah Brahmanah :

- Then what to talk of virtuous Brahmins.

#### b) Tatha Bhaktah Rajarsayah :

- And devout Royal sages.

#### c) Prapya Imam Anityam Asukham Lokam :

- Having come to this impermanent joyless World.

#### d) Bhajasva Mam :

- Worship Me.
- By virtue of Punyam, one is born in cultured, well disciplined, intellectual family and conducive environment.

- We are bestowed with Body to attain Mukti, Purushartha Sadhanam.
- Human Body provided to Jiva is rare to get, Body is transient, reduces its life time, fleeting.
- Appears to give Joy but ultimately gives sorrow.
- Rare opportunity to get Moksha, highest goal in life.
- May you worship Me, meditate deeply upon Me, express your devotion, cultivate love and attain Moksha.
- May you purify your Mind and understand the ultimate Truth and liberation from cycle of births and deaths.
- Lead prayerful life dependent upon eternal Bhagawan living temporarily in this Body.
- Greatness of Bhakti is essence of this verse.

## Verse 34 : Important Verse

मन्मना भव मद्भक्तः  
मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि युक्तवैवम्  
आत्मानं मत्परायणः ॥ ९-३४ ॥

manmanā bhava madbhaktaḥ  
madyājī māṃ namaskuru |  
māmēvaiṣyasi yuktvaivam  
ātmānaṃ matparāyaṇaḥ || 9-34 ||

Fix your mind on Me; be devoted to Me, sacrifice to Me, bow down to Me; having thus united your (whole) Self with Me, taking Me as the supreme goal, you shall come to Me.  
[Chapter 9 – Verse 34]

### Conclusion :

#### a) Manmanah Bhava :

- Fix the Mind on Me.

#### b) Madbhaktaḥ :

- Be my devotee.

#### c) Matparayanah :

- Keep Me as the supreme Goal.

#### d) Madyaji :

- Be my worshipper.

**e) Namaskuru Mam :**

- Surrender to Me.

**f) Yuktva :**

- Fixing the Mind.

**g) Evam :**

- In this manner.

**h) Esyasi :**

- You will reach.

**i) Mam Eva :**

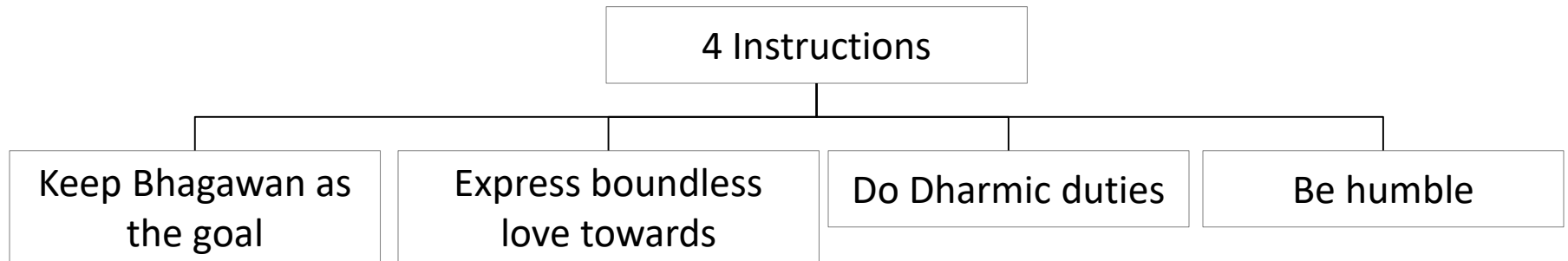
- Me alone.

**j) Atmanam :**

- Who am the Self.
- Attaining Bhagawan should be primary Goal of life.
- Bhagawan is the ultimate Reality, pure Ananda, peace and happiness.
- Noble follow religious lifestyle, not to earn wealth, enjoy pleasure or do Dharma.
- Attaining Bhagawan should be main Aim.
- Get pure happiness without being mixed with sorrow.
- Everyone needs to have this mindset.
- How should one get this mindset?



- Mind should be primarily connected to the Reality to remain in peace.
- With proper guidance, it is very simple.
- Express boundless love for Me.
- Acquire requisite Knowledge of God principle which is the way to ultimate peace and happiness.
- Prostrate before Me and offer your Body to Me.
- Body of person, who does not bow to Bhagawan is purposeless.
- Thinking of Me, you will surely attain Me, here and now, living in this human body, will realise this Absolute happiness.



### **Om Tat Sat :**

- Seek Bhagawan's Grace to absolve us for chanting verses wrongly, deficiencies in correct understanding while studying this chapter.
- Knowledge of Absolute Reality brings maturity to Mind.

### **Important verses :**

- Verse 4 – 10, 9 – 15, 18, 22